The Priest

Edited By Priests For Priests

October, 1953

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A Cornerstone Is Blessed

Bishop Kearney and Msgr. Cioffi

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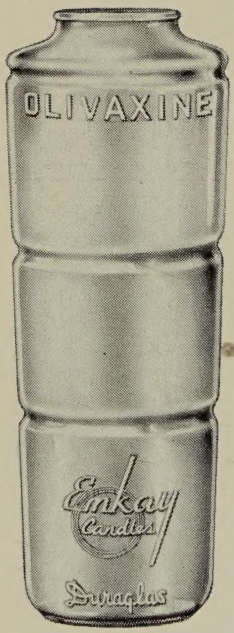

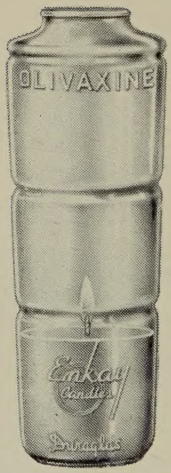

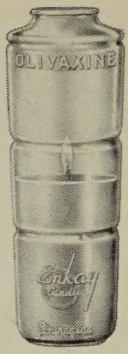

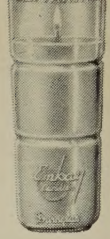

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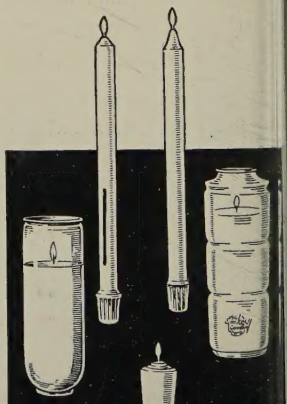

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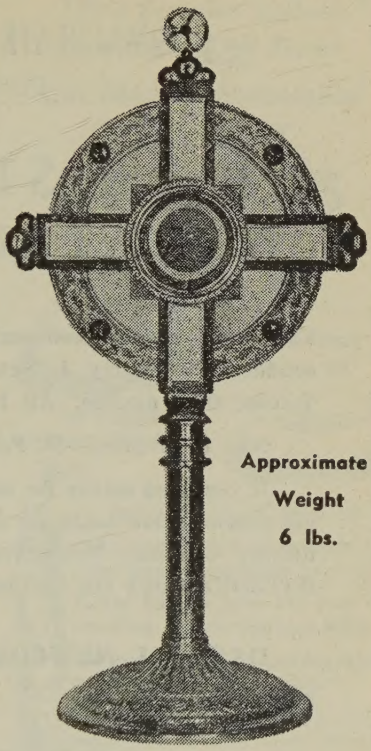

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Archbishop Noll

IN the September issue of *Emanuel,* Father Raymond Tartre, S. S.S. says that "Perhaps we are too close to the times to evaluate the greatness of stature of Bishop Noll, but his life and deeds are the stuff out from which legendary heroes are born. It will become increasingly mystifying how so much action could be packed within the span of one life. The answer of course lies in that single-mindedness and irresistible zeal which carries everything before it, makes human timetables look silly, and enables a man to confound logic with the paradoxical truth that the more time he uses up, the more there is left over for him to undertake new work.

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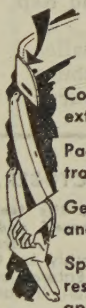

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THE PRIEST **OCTOBER, 1953** **VOL. 9, NO. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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St. Brendan's Church, Bothel, Wash.
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Realized $98,000

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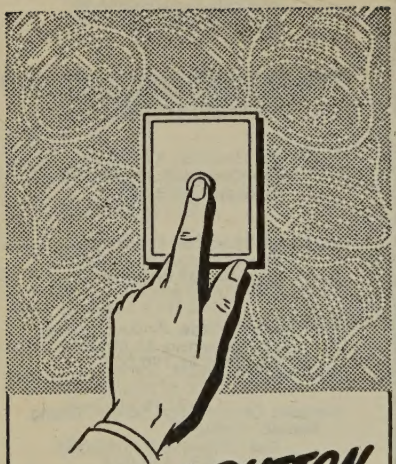

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The Gregorian University: 1553-1953

OUR cordial congratulations to all the alumni of "The Greg" on the fourth centenary of their alma mater.

Started in 1551 through the energy and planning of St. Ignatius himself, the Gregorian University received the faculty of granting degrees from Pope Julius III in 1552, but it was not until the following year that it welcomed its first students in philosophy and theology.

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Among its alumni it numbers Saints, Popes, Cardinals, and Bishops. Its students come from 64 countries, 80 orders and congregations, and 470 dioceses—"ex omni lingua et populo et natione," as the Rector, Father Abellan, says.

An academic celebration will be held October 13-20. Father Abellan wants us to tell you that all are invited.

For Our Teen-Agers In Public High School

FATHER John E. Kelly of the national office, CCD, sent us a fresh copy of the new how-to-do-it manual for the parish high-school program. Published last month, it is a 64-page book available at 50c from Confraternity Publications, 508 Marshall Street, Paterson, N. J.

The new manual aims to help parishes "reach and teach" more of the 1,500,000 Catholics in public high schools. Comparatively few of these are now enrolled in parish CCD high-school instruction classes.

Two eastern dioceses working at the problem in better than usual fashion last year came up with percentages of 18% and 25% reached. One Ohio diocese listed 32%. With only half a million of our teen-agers in Catholic high schools, three out of four must be in public schools. This creates a problem that is not inconsiderable —to use a litotes.

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We have an article in preparation on one phase of this work, and we intend to review the new book at our first opportunity. Title: "How to Plan and Conduct the Parish CCD High School of Religion." It has twelve chapters by as many different experts on the various problems.

Therapeutic Abortion

IT is always of interest to us to find that "modern science" (the "Sacred Cow") has finally come round to some ancient Catholic view, whether it concern Genesis or genetics. While we stress the autonomy of philosophy and theology and are quite alive to the exaggerations of special pleaders who deck themselves out in scientific terminology, we readily recognize the role of facts. More so than some others, we like to think—so we insist that ethics is preeminently a science of the real and argue that the **ought** is based in the **is**.

Anyway, it was with considerable gratification that we read a recent article by Dr. Nicholas J. Eastman, a distinguished professor at Johns Hopkins and a well-known lecturer to the medical profession, on the evils of therapeutic abortion. Concludes Dr. Eastman, who is not concerned with what we know as ethics, but who scrupulously adheres to his own ethical code (an attitude we respect, too): "The hard jolts of clinical experience have demonstrated to us rather clearly that therapeutic abortion is rarely necessary to achieve this objective."

The objective he refers to is stated earlier in his own words: "The paramount aim of obstetrics is the preservation of material life and

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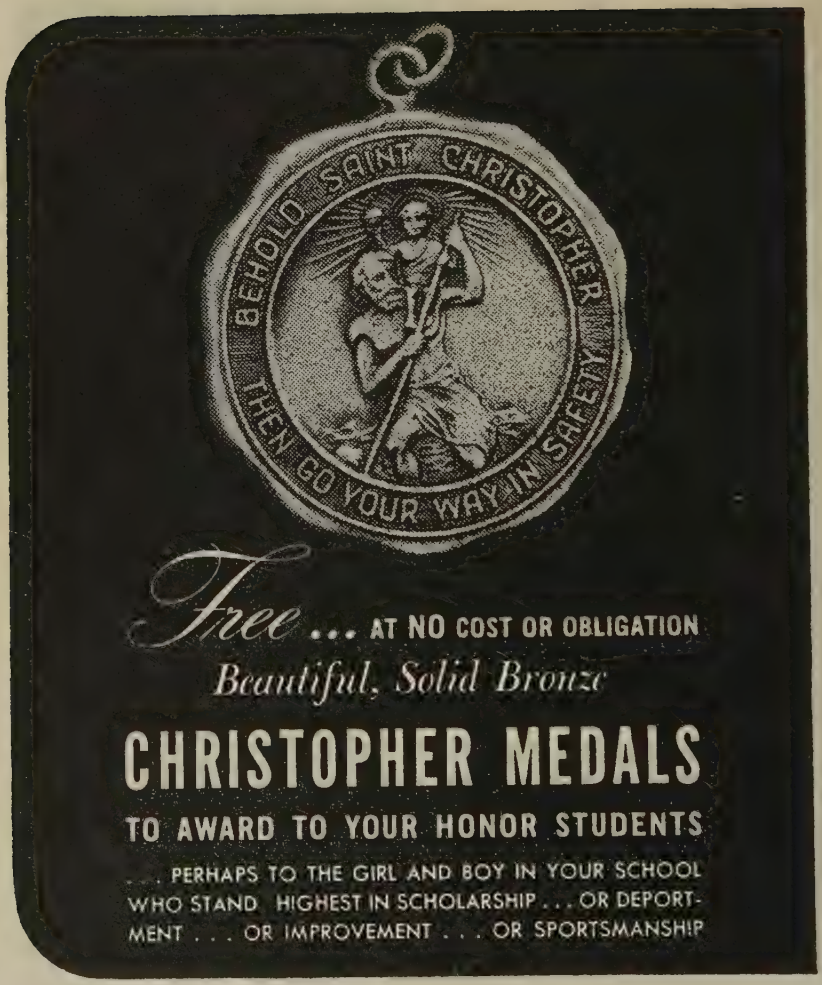
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health; and therapeutic abortion must find its sole justification (if it can be justified) in the degree to which it serves that end. The question is: Do these operations actually spare mothers' lives?"

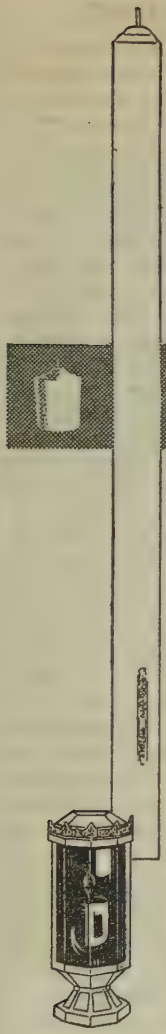
One might quarrel with his definition of the "paramount aim of obstetrics" arguing that it is rather the preservation of the life and health of mother and child. **Transeat**, as we say. What is primarily of interest to us is his answer that therapeutic abortion does not actually spare mothers' lives as a general surgical procedure and that it entails often enough psychiatric complications "in which a guilt complex more than offsets any beneficial effect that may have been expected."

Quite thoroughly pragmatic, he notes in citing statistics on the decline of therapeutic abortions in recent practise, "We were not particularly concerned about how many therapeutic abortions we performed, provided that they actually saved maternal life and health." The contrary fact is simply that abortion (call it by what adjective you like) does not work as an obstetrical technique. He puts it this way: "The more urgent the physical indication for therapeutic abortion, the greater the contradiction because of the hazard imposed by the operation."

A Case In Point

In an admirable humility and good humor he tells the following story on himself and his colleagues who once taught that abortions "spared mothers' lives."

"We used to think so in our clinic, as our record shows, but over the years, a goodly number of patients have refused the operative



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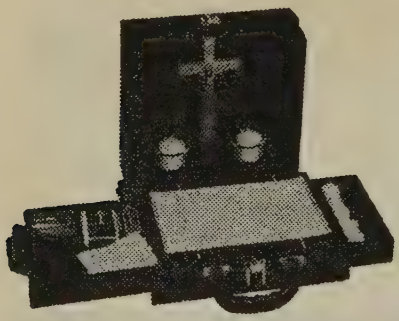

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intervention which we recommended and from these brave women (or stubborn, senseless women, as you would have it) we have learned more about the true indications for therapeutic abortion than from all the articles that have been written on the subject. Yes, every Christmas I receive a little photograph of a certain Mrs. P. and her small daughter, who is now 5 years old. When Mrs. P. first came to us, about 20 weeks pregnant with that little girl, and objected adamantly to therapeutic abortion, we considered her as good as dead right then and there, because she had the worst case of rheumatic heart disease that ever was. She had all the bad signs; age of 35 and a history of repeated attacks of decompensation. In fact, during the previous year she had learned to feel as much at home in an oxygen tent as out of it. The remainder of the pregnancy she spent in our hospital in bed, in and out of failure; and as the last straw, she went beyond term with a big baby presenting by the breech and premature rupture of the membranes. Nevertheless, she was delivered vaginally and, as already stated, for 5 years now she has sent me a nice little photograph each Christmas showing herself and her daughter out in their vegetable garden. I sometimes wonder if the regularity with which she sends these cards is not based in part on a desire to pull my leg a little about the therapeutic abortion which I recommended and she refused."

Hilaire Belloc

HILAIRE Belloc once told Archbishop Downey of Liverpool (both of them have since died)

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that "The tradition of clear thinking was lost to the English people at the Reformation." He went on to explain that men were then forced to accommodate themselves to all manner of changes in religion, with the result that they came to regard even contradictory propositions as reconcilable. This confusion of thought, he said, had come to pervade every walk of life; the bankruptcy of intellect had led to the enthronement of sentiment.

Another of his sayings was "Happy is the land where the priest and soldier are held in honor."

He used to narrate an experience which befell him while staying a night at Lourdes. "I met in the hotel," he said, "a number of atheist travelers. They talked on and on. At last I had to interrupt: 'Gentlemen, I regret you are behind times. They have rediscovered God.' There was silence."

On one occasion he was a candidate for Salford in a parliamentary election. He found that his faith was being used as a weapon against him. He faced the gossipers in a packed meeting in the Free Trade Hall.

"I am a Catholic," he declared, "I try to go to Mass each morning," and then holding out his rosary, "I tell these beads each day, and, ladies and gentlemen, if I thought for a moment that my faith was in your eyes an argument against my candidature I would beg you to spare me the indignity of representing you."

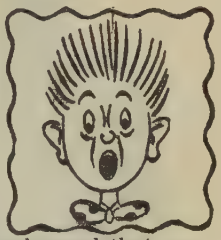
The audience was silent for a second. Then they stood up and cheered him to the echo. He won the election.

Of him Archbishop Downey

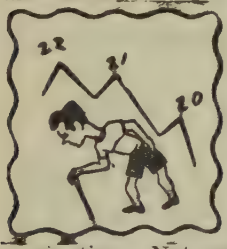
Continued on page 793

It's Not Dangerous at All!

SOME PEOPLE



think they will die as soon as they make their wills. But we haven't been able to find a single case of illness, to say nothing of anything worse, resulting from will-making.



OTHER FOLKS

consider the making of a will a job for the elderly. It is true that you must be twenty-one; but many of us live beyond that age, and remain of sound and disposing mind.

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The Priest

Vol. IX OCTOBER, 1953 No. 10

Editorial Comment

The Kinsey Report

WHEN Dr. Kinsey published his first book, the now notorious *Sexual Behavior in the Human Male,* one sceptical critic after reflecting on the Kinsey technique corrected the title to read (as we recall) something like this: *The Sexual Behavior of 5300 American Males — Exclusive of Men Over Fifty, Infants, Very Young Children, the Rural Population, a Number of Religious Groups, Factory Workers, and Negroes!*

He certainly had a point; but, of course, Dr. Kinsey must have been very angry at him, for then the universality and certainty that are said to characterize science were obviously lacking in the grim Doctor's vaunted survey and one could hardly compare him any longer, as some did, to the incredibly painstaking and patient Darwin.

Yet the fact is that the chief criticism directed at the book lay on the statistical level and that this was its sole claim to scientific authority. It was objected rather widely that it had failed to become highly significant because it was vitiated by insufficient and unrepresentative sampling. Not that the public or the press cared a whit, or the radio comedian, who had a field day, and probably took the sanest attitude of all in not taking it seriously.

So it was that anthropologist Geoffrey Gorer deprecated its all inclusive title as entirely too pretentious, dismissing the book as "so poor that the only reliable figures are those for (White U.S.) college graduates in six states." Other professionals in the field, psychiatrists, physicians, pollsters, thought Dr. Kinsey's reliance on his subjects quite naive since they faced a barrage of questions fired at them, in Kinsey's words, "with maximum speed." How could Kinsey control scientifically the factors of embarrassment, memory lapses, distortion or sheer confusion? How

could he cope with the exhibitionist or the less obviously abnormal?

The Volunteers

Sexual Behavior in the Human Female, already as notorious a volume as its predecessor though it has not yet appeared at this writing, will have to face the same objections. This is a study of 5940 women based on the information they volunteered. Apparently sex, like gold, is where you find it. But the inevitable result is that there is again an uneven geographical distribution of subjects (northeastern states, Illinois, Florida, California); that there are far more educated women canvassed than in the U.S. as a whole; that Negroes are again excluded because, for some reason or other, Kinsey did not have enough of their histories; that Roman Catholics and Jews are hardly represented. One is not surprised to find that Catholics and Orthodox Jews were not interested in volunteering details of their intimate lives to strangers on a dubious quest and that they are under-represented, but one wonders if the study is representative of representative women at all. It is at least a pertinent question.

One should in fairness mention that Dr. Kinsey, at least this time, and possibly both times, admits that his report is preliminary and that he hopes to improve it later. He confesses that he does the best he can to insure accuracy in responses and tries to catch liars in their lies, that he has used a spot-check years later on some subjects and found at least that they told the same story, that the less educated tend to be more unreliable and to brag. But these, though honest, are damaging admissions not only hard to square with the two resounding titles but raising the more fundamental question: Why publish at all? Why not iron the wrinkles out and perfect the technique first and get sufficient facts? "Latet dolus in generalibus," those maligned medieval scholastics used to say—generalities are treacherous.

It was Pasteur, so often taken as the model scientist, who remarked: "To believe that one has discovered a scientifically important fact, to burn feverishly to make it public, yet to restrain oneself for days and months and even years, to undercut one's own experiments and not to announce one's find until all possible contrary hypotheses have been exhausted — this is indeed an arduous task." Granted. But it is the peculiar responsibility of the scientist, as a seeker after the truth; and Dr. Kinsey apparently was not up to it. The patience of Science? Chesterton speaks, somewhere, with an eye on men like Kinsey, of the impatience of science!

Lies etc.

Least of all in the field of statistics can one be impatient. This the pollsters learned to their horror in the Truman-Dewey campaign, for there are at least two obstacles to be faced: the accurate compilation of the figures and their judicious interpretation. The many tired old jokes about the subject are not without point: that figures do not lie but liars figure; that there are lies, damn lies, and statistics, etc, . . . Most pertinently there comes to mind the sad case of the statistician who drowned crossing a stream that averaged only two feet deep. Dr. Kinsey is at least over his head.

There has been nothing of the judicious in the presentation of the two Kinsey reports, and critics are right in deploring his methods. He appears more the book-seller and the publicist than the cautious man of science. *Time* states soberly that since he has deserted the study of the habits of the gall wasp (his original pursuit) and turned to the more fascinating and popular study of sex, he has "lost much of his scientific detachment . . . He ignored or attacked the findings of anthropologists, sociologists and psychoanalysts." Further, "He can be impatient and cutting. His attacks on scientists in other fields border on arrogance." His treatment of the press, though, perhaps reflects more on the vaunted *free* press than it does on him. News syndicates, the big-name newspapers, most of the national magazines sent men to await the proclamation of the new gospel according to Kinsey. It was quite a spectacle to read what they docilely wrote (for the most part), when he was ready to let them write it, and after he had approved of their copy.

Medicine Man Kinsey

There was almost no criticism, constructive or destructive, but the most gullible credence; and of course in the hands of the yellow press front page play-ups of lurid facts and figures—both alleged. So far as we know personally the worst offense against common decency was committed by the Pittsburgh *Post-Gazette* which ran a story quoting Kinsey as warning the public against "frustrated single women" engaged in teaching or "active in religious work." Commented *The Pittsburgh Catholic*: "The charlatans of the medicine man era, with their high hats and their mumbo-jumbo of fancy words, never had the yokels eating out of their hands like Doc Kinsey had the astute, sophisticated American press."

Dr. Kinsey, it comes down to this, is apparently at present a wild-eyed would-be reformer. Doubtless he began his labors in an objective spirit with complete confidence in the methods of classification to reveal the

sex habits of men and women. For that matter, why couldn't they? Nor do we have any objections to scientific knowledge of this kind or of any other; that is, gathered scientifically and distributed in scientific sobriety to fellow scientists — not to the kid on the corner. But Dr. Kinsey called in no scientists to weigh his evidence. He was interested in the press and in the public reaction—he had a mission and he was on fire. ("There is too much emotion there," remarked a colleague. "He should have been a revivalist.")

Somewhere along the line, we surmise, Gallup gave way to Freud (it has been said of him: Freud + Gallup = Kinsey) and objectivity fell as the first victim to a new and passionate intensity; Kinsey would reform the world. The temptation was no doubt strong to substitute feeling for facts and then to find the facts adjustable to the feeling.

This in an ever present danger in social science. We have seen it in widely different cases. Did you ever examine the figures issued by the NAM or United States Steel and look at the contrasting figures which appear, say, under the authority of the CIO? Or take the case of the birth controllers not only in the past but in the current vexing question of the growing world population. On the basis in this case, of the same figures, the solution becomes not "produce the food," but "depress the population." They are committed to a cause.

"Students of social science," says a careful critic, Morris Cohen, "are interested not only in the facts of existence, but in promoting certain more or less partisan purposes. Thus whenever we deal with sociology, or politics, or economics, or any of the so-called applied sciences, we are concerned with two different kinds of questions: (1) how things exist and are connected, and (2) how to promote certain purposes."

Kinsey has let his promotion of a purpose over-ride his scientific caution and now proposes to reform the law on the basis of shaky figures inconclusive and inconstant.

Change The Law

And what a reform! The gist of it is simply this: sexual mores do not conform to legal statutes. Conclusion: reform the statutes. Anything is normal which people do—so argues Dr. Kinsey; an implication that needs much more than statistics to establish it. One supposes that we should, logically, next have a Kinsey report on the frequency of theft, then change the existing legislation, on, say, petit larceny. People will steal—so abolish the law. What is wrong with Communism? According to this line of reasoning, one thing: there aren't enough Communists. And

Hitler's sole moral lapse was his inability to make the whole world Nazi.

Ethics has fallen on evil days, indeed. This is the dead end. It is the result of the modern divorce of ethics and metaphysics, a separation that makes ethics no longer a normative science of the "ought," but merely a descriptive one, a branch of anthropology or sociology, or a mere history of manners. "Such confusion and contradiction have arisen with regard to supposed moral values," mourns one modern ethician, "that one does not know where or how matters stand."

Kinsey can only add to the confusion and contradiction. The widespread, uncontrolled, uncritical dissemination of these sensational figures will undoubtedly demoralize the many who presently do not know where or how matters stand.

"Go ahead. Everybody's doing it" is hardly the message we need today. Commented Father McVann in *Information* not long after the original report appeared: "That's all a generation already steeped in lechery by so many agencies of information — the movies, cheesecake magazines, and fantastic comic books—needed to cast off the last restraint upon its evil desires."

Serving The Millions?

This is what is so puzzling in Kinsey's obtuse remark: "As in other areas of science, the restriction of sexual knowledge to a limited number of professionally trained persons, to physicians, to priests, or to those who can read Latin, has not sufficiently served the millions . . . who need such knowledge in their everyday affairs."

It is by no means to insinuate that the problem of adequate sex instruction has been solved to characterize this statement as arrant nonsense. No one needs this knowledge with the exception of professionally trained persons, physicians and (possibly) priests. There is an over abundance just now of "knowledge" that people do not need, ranging from ill-digested and harmful pseudo-psychiatry to the sensational pseudo-medical articles that magazines currently feature which raise false hopes and complicate the already complicated lives of physicians.

To maintain without qualification that knowledge is virtue is no more true now than it was at the time of Socrates who held the view for quite different reasons. Yet it is one of the recurrent fallacies of our day. One even apologizes for mentioning Socrates in this context —had he foreseen the modern application of the principle he would have sought the hemlock gladly.

Consider nothing too small to offer Jesus.—**Doyle, S.J.**

'Wanna Take A Chance?'

Anonymous — *A parent's lament*

THIS is being written at the season of the year when the parents of parochial school pupils are leading lives of quiet desperation. Our neighbors are likewise afflicted, with 500 children turned loose upon them, selling chances on holiday turkeys. They don't *like* to refuse, they say, but they *can* with impunity do it. Not so the parents. In the sanctity of the home the interrogative is likely to become imperative. Not "Do you wanna take a chance?" but "You gotta take my chances." When the neighborhood market reaches the saturation point, as it very soon does, then the parents pay the piper.

Last week we had 950 penny chances under our roof. Grandma, as usual, was the first customer; I was the second. A few obliging friends accounted for a few more, and then — stalemate. With Christmas around the corner, with the coal bill still hanging fire, with the dentist biting off a chunk of our budget every couple of weeks, how in heaven's name could we spend $8 or $9 for a *chance* at a turkey? We can't afford that price to buy a turkey, so why should we gamble on one?

Oh, yes, I know that gambling, like drinking, is not morally wrong, but should be held in check by prudence and moderation. But I do not consider a $9.50 quota for one struggling family "moderation." With three Irish grandparents, I understand this business about the "wee drop" well enough, and why not? I must have inherited my aversion for gambling from my Protestant grandfather (who hailed from Bedford, which also produced John Bunyan), but right or wrong or neutral, I despise it. And I know my community well enough to see how much harm these raffles do to the regard of our non-Catholic friends for the Church. I long to take them aside sometime and say: "Look, this isn't the *Church*. Bingoes and festivals and dollar-for-a-dime and statues-that-glow-in-the-dark aren't the *Holy* Roman Catholic Church. They are ways and means of self-supported schools and poor parishes to keep afloat. But God knows they don't represent the spirit of God's Church."

Has Poverty Disappeared?

What has happened to the spirit of poverty and poverty of spirit? The Sisters, leading a community life, many times forget with what toil and sweat a family is clothed and fed and sheltered and sent out to face the world with straight teeth. I do not mean to sound harsh, for the same thing has been ex-

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See the explanatory note under last month's Currente Calamo.

pressed to me by my friends who are themselves living a life of poverty *in the convent*. "We don't lie awake at night wondering how to meet the bills," though perhaps their Superior does.

Some diocesan schools have now stooped to a new low by awarding a holiday to those who sell *all* their chances. The poor weaklings who cannot sell the lot or cajole their parents into taking them must come to school as usual. This is bribery, pure and simple. Not only is a holiday above pearls and rubies in the eyes of a child, but the social stigma of being "the only one there" (of course, he never is, but each one feels he will be) is excruciating for both parents and child. Some parents actually break down and buy the chances when the money is needed, and often as not owed, elsewhere. I do not think this is in the spirit of the teachings of Christ, and I resent the unrealistic attitude toward family finances.

At great personal sacrifice (like wearing the same overcoat for twelve years) we are paying tuition for our high school children, when they could be educated at the expense of the taxpayers. Our standard of living does not include things which their teachers take for granted. For homework they are assigned to view Bishop Sheen, when a television set (provided we even wanted one) is as so many light years beyond the scope of our budget. If the tuition cannot cover the cost of administration, and it evidently cannot, would it not be more equable, more expedient, and above all, more dignified, to adjust it at its source? Families could then distribute their share over the entire year. This way, to speak from our own experience, we are pressed (and depressed) at the most strategic places.

Our parish stages its annual carnival over the Labor Day weekend, just when we are feeling the big push for school clothes and books. By the time we catch our breath and are striving somehow to set aside some backlog for Christmas, the Thanksgiving festivals descend on us. With each new year we try to make a fresh start, but a Mardi Gras celebration almost coincides with the Ides of March, and next thing we know it is Easter. How can we "put on the new man" when there are six to be outfitted, and, as happened last year, we had a First Communion, a graduation, and a Junior Prom, all in one season?

Special Clothing Is Expensive

Even in this matter of clothes we cannot always expect cooperation from the school. Orders are sent home for a white Palm Beach suit for a rugged little boy who will probably never wear it again after his First Communion Day, at least not without protest or dyeing.

Ours is not to reason why, ours is but to buy. I know of cases where mothers who are competent dressmakers had to buy the school uniform from the school at treble the expense. One test case, in which the mother promised to make an *identical* copy of the ready-made dress was taken to the highest diocesan authority this side of the Bishop and her request was refused.

I am quick to acknowledge that this rigidity is exceptional. Sometimes when I see our own parish school girls marching in procession I wonder how a uniform could possibly turn up in so many variations. I am also aware that much quiet charity is being practiced by our teaching Orders and that no deserving student is turned away because he cannot pay. The poor are treated with the consideration they deserve; I am asking for a hearing from the mute middle-class who seldom speak up for themselves. We go on year after year taking chances on turkeys and toilet sets, Plymouths and pillow slips, little knowing and caring less what is at stake, because we never, never, *never* win anything. (Sometimes the child who rings your doorbell to solicit chances hasn't the faintest idea, either.) We do believe in Catholic education, even though we "sound off" like this about its by-products, and don't want to have to take a chance on any other brand.

The Parents' Domain

I have lately become seriously concerned, however (and here I embark on a more basic indictment), about the possibility of holding up *our* end of Christian education in the home. The school, in its effort to be all things to all pupils, has gradually taken over many of the religious practices which belong primarily in the home. Saying grace before meals, for instance. There is such an immediacy about "*these* gifts which we are *about to* receive" that it would be amusing, were it not so amazing, to be saying it in a classroom where only food for the mind is in evidence. At lunchtime, when I remind the children to say grace, they announce: "Oh, we said that at school." Their night prayers are said at dismissal time, 3 p.m. If you promote a Family Rosary, the kids gripe that they have already recited it after Mass. It seems to me that children's prayers need some leveling off when after eighty minutes in church (Mass, Rosary, often a novena or Benediction) the children troop over to school and *say their morning prayers!* If this prayer-habit stuck, I wouldn't say a word. It is much more likely to suffer from its own surfeit. On Saturdays and school holidays only a handful of small fry (as few as three and seldom more than ten) attend Mass. Evidently the Mass has not become the focal point

of their day, but merely an obligation discharged.

That the home is "a little church" has been reiterated down through the centuries since St. John Chrysostom first coined the shining phrase. Everyone from the Holy Father down to the rawest recruit on a CYO panel has stressed the idea that religion begins in the home. The Bishops in their annual letter continue to remind us that "the Christian must make his home holy." We have done our humble best to hammer home the point in print, in public talks, and in private discussion groups. Yet we make no appreciable progress in our own home. God knows we try. We serve up the sermon with Sunday's breakfast, and I'm sure the frank comments would often surprise the speaker. When possible, we display a picture of the saint of the day or the feast being celebrated, and we have been brave enough to enact a visit from St. Nicholas (on December 6), or the Three Kings (on January 6), and even a Candlemas procession, which was livelier than the rubrics indicated.

"Discouraged and Disheartened"

We honor the nameday of each child's patron Saint with a small gift and a festive meal. Our younger son, John, tries to claim every St. John in the calender! It is gratifying to know he is the only child in the second grade who could tell Father the most important part of the Mass *before* they memorized it from their catechism. But we are more often discouraged and disheartened by the attitude of indifference and actual annoyance among our offspring. "Ah, why do we have to be so holy at home? We get all that in school."

The fact that Pope Pius XII has urged family Mass and Communion and that we are prevented from that privilege except during summer vacation is hard to swallow. I mean that literally. Sometimes a lump comes in my throat when I see the family scattered around the church, going to Communion as members of their respective grades instead of as members of a family, the basic unit of Church and society. Even on high holidays, though we rebel openly on Christmas, the children are "supposed" to sit with their class group. Failure to comply brings all sorts of reprisals — scoldings and punishments, shame in the children because they don't conform and uneasiness in the parents whether they do or don't. For in one case, they are acting in obedience to their pastors, whereas in the other, they are conforming to the expressed wishes of the Holy Father himself.

I realize that there are reasons why parochial life is so prescribed, and that were it not for such hard and fast rules, many children would miss Mass

altogether. I know all the answers. But I can't help wondering how long those of us who are trying to give our children a Catholic education in its fullest sense will continue to be penalized for the sake of the lazy and the lukewarm. Don't misunderstand me. We are not the sort of people who are always kicking up a row or threatening to take the children out of school and send them elsewhere. We are a meek and mild couple, eager to please everyone, but we are bewildered and we are troubled. We hold no brief for secular education. We are both the products of Catholic schools. We want our children to have a Christian education, but we also want to have some part in it.

Too much is said about the duties of Catholic parents and too little about their privileges. Yet if my ethics course was not in vain, it is impressed on my mind that one cannot exist without the other. What are our privileges under the present setup? —playing second fiddle to "Sister says" and being suspect and labeled "cranks" because we want to restore to the home a few of its prerogatives? If the family assumed its rightful place in Christian society, the schools' prestige would not suffer in the least. On the contrary, the school then could be free to supplement the basic training received in that "little church," to amplify the liturgy, and to present religion as the radiant center of life, as it is meant to be. We want this so much we are afraid to gamble on it. Because we never, never, NEVER win anything in a raffle. But, things being as they are, we parents still gotta take all the chances.

The Communist Church

"As I listened to the training of these young Communist missionaries and saw their fire and zeal, I began unconsciously to realize more and more that I was witnessing the operation of an organization similar to my own Church. This Communist 'Church' certainly has 'unity.' There was obviously a oneness of command ('Mao ordered it . . . it must be done'), and a oneness of doctrine (Marx, Lenin, Stalin and Mao), and a oneness of purpose (world Communism). It has universality: no village in China is free from its influence, no country in the world is immune to its scourge . . . I too, saw the 'apostolicity' of the Communist religion. Every true Communist must be an apostle. They are willing to leave home and family—yes, to hate father and mother—for this Cause."

—From Calvary in China.

2000 A.D.

As things may look fifty years hence

Paul Bussard

BY the middle of the twentieth century the trend of history had become clear. The world was clearly divided between East and West with the centers of power in Russia and in the U. S. A.

The East was governed by despots who strove to stamp liberty out and to deaden conscience and, under a determined official atheism, to reduce the people to economic animals.

The West was officially in favor of liberty and of conscience and of the dignity of the individual. It professed a belief in God.

But its belief had been weakened by a materialism, professed by physical scientists and strengthened by popular writers who aped them. In the middle of the first half of the century an agnostic and bitter, though brilliant, lawyer in a Tennessee court of law, had argued about the meaning of Scripture with William Jennings Bryan. Both were wrong, but the people were vastly amused by the agnostic attack. Everyone seemed to derive great satisfaction to learn that between monkeys and men there was no essential difference.

In 1947 the tables were turned by a book published by Lecomte du Nuoy called *Human Destiny*. Du Nouy, in that short volume, had written a summary of scientific knowledge. In it he had proved existence of God by *statistics*. Henceforth any materialist, if he were to lay claim to intelligence, had to refute Du Nouy, and refutation proved impossible.

Science, which had hitherto been in the anti-God army, enlisted in the opposing force and fought for spiritual values, for religion as the base of education, for integrity and for the inviolable dignity of human personality. The stand of science was that any person who tried to destroy those values was working against the trend of evolution and hence *against the will of God.*

This admirable development proved to be of great support for the Church, which had for twenty centuries taught what science now had gotten around to recommend. The people of the West generally agreed that their chance for survival against the East lay exactly in the values of Christian teaching. They came to see that armed might was not enough without spiritual strength.

A Vacuum Of Spiritual Hunger

The result was the creation of a vacuum of hunger for spiritual things; and, in increasing numbers, the people came to

the Church as the source and origin of spirituality.

Up to the middle of the century the Church was not prepared to receive them. It had been, to a large extent, on the defensive since the reformation of the sixteenth century. The language of the Church in the West had remained Latin. This soon began to change.

And it began to change with the ritual. In Germany the faithful by 1950 had the rites of the Sacraments in German, save for the actual form of the Sacraments. In 1951 the Bishops of the U. S., in their annual meeting in the Capital, appointed a committee to investigate the feasibility of asking the Holy See for permission to use English in administering the Sacraments. Later they arranged for a translation of the ritual into official English. After it was prepared the Holy Father quickly gave permission for its use to Bishop after Bishop upon his request.

A similar thing happened to the Mass of the Catechumens. Once before the Church had been faced with the same problem: how to instruct great numbers of people in the truths of religion, how to teach them constantly and c o n s i s t e n t l y throughout their lifetime in the practice of religion, especially how they should assist at the central act of religion, the Sacrifice of the Mass.

The Church had done that by means of the Mass of the Catechumens. It now did so again.

In the first half of the century, people had been instructed one by one in office-like parlors in the rectory, or in small classrooms. It was a slow and tedious process, and once the person had been baptized, his instruction practically ceased, since he, like the faithful, got very little out of that part of the Mass intended for his instruction, the Mass of the Catechumens.

In the Vernacular

After the universal and grateful acceptance of the ritual in English came a similar universal and grateful acceptance of the Mass of the Catechumens in English.

Once again Lent became the great period of enlightenment. The enormous wealth of the Lenten Masses of the Catechumens was again made use of.

The church building itself now became the place of instruction. And the instruction became infinitely more than verbal teaching. With it were united music, song, the solemn reading of the Scriptures, the chanting of the psalms, the sense of solidarity. These quickly developed a community spirit in the Christian sense of community Spirit, able to withstand any onslaught.

Nothing much needed to be done with the Mass of the Catechumens except to put it officially into English. The Introit served again, as in the

early centuries, as an entrance chant. The Kyrie and Gloria were again sung by all the people as their prayer. The Collect again became the collected prayer of the community present.

The second part of the Mass of the Catechumens in turn underwent practically no change. Its two instruction-excerpts from Scripture were again recited solemnly. In some places, according to advisability, an explanation of the Epistle was made after the Epistle. In others, the commentary was on both at once.

Generally the service was held in the evening because more people could come at that time than in the morning. This had been prepared by the services held in the armed forces where Mass was celebrated and people received Communion at any time of day, provided a few hours of fasting preceeded.

During Lent the churches were filled evening after evening. Those who came got 40 hours of solid instruction and were ready for Baptism on Easter Saturday.

To screen the candidates the ancient "Scrutinies" were resumed, only now they were called examinations. Those who failed had another chance after Easter, and were baptized on the eve of Pentecost, if they succeeded in passing.

Mass Conversion

This brought about the great phenomenon of the second half of the 20th century: mass conversion. Some of the writers of that period, with a justifiable pride mixed with a sense of humor, called it Mass conversion.

The fact of numbers, however, happy though it was, did not of itself tip the scales of divine justice in favor of the West and save Christian civilization. Along with quantity went a corresponding quality.

It was soon seen that persons who were religiously illiterate before, emerged from the forty Masses of the Catechumens of Lent, with a profound knowledge of religion and with the means of worshiping God intelligently and consistently and with increasing spirituality as the years of their lives were spent in union with the subsequent liturgical years.

One of the things that helped the Hierarchy of the Church to recognize the depth of the spiritual hunger in people inside and outside the Church was a rewrite of Sacred Scripture done by Fulton Oursler, himself a convert.

This was syndicated in hundreds of daily newspapers throughout the U. S. in 1950, 1951, and 1952. It frequently happened that a rewrite of a section of the Old or New Testament shared the front page of newspaper with war news. (At that time the initial skirmishes between the East and West were going on regularly.

In these years it was mainly in Korea.)

An examination of these same newspapers in the decades preceding that of the 50's, shows a shocking disregard of religion. It was editorial policy to ignore it, as some said, "for fear of creating religious tensions."

The 1950's of the twentieth century proved to be the turning point. The conflict between East and West, hitherto regarded as only another bid for world power by force of arms, now became known for what it was: atheism against theism, materiality against spirituality, slavery, against liberty, anti-God against God. The deeper the East sank into the morass of atheism and sought salvation in murders, lies, slavery and a complete reversal of Christian civilization, the more the West raised itself by means of the knowledge and practice of the true religion taught by Christ. The war, then, was fought on a spiritual level.

Had it not been, it is unlikely that we of the twenty-first century would be here, or at least in a position to remember these historic events with proper gratitude.

Where is Your Jesus?

At a town in China, some Sisters who had been imprisoned were put in the common room with other prisoners. They received strict orders not to say any prayers. To torment them even more, the guards kept asking them mockingly: "Now where is your Jesus?"

An old Christian woman went to the bishop and offered to bring Holy Communion to the Sisters in prison. The sacred species were formed into small globules and rolled into a handkerchief.

The Chinese woman stood in front of the prison and screamed abusive language against the Sisters, and then asked that she be led to their cell so that she might insult them more. In their presence, she became a veritable fury and an avalanche of abuse, mockery and scorn came out of her mouth—but at a suitable moment, the handkerchief with the precious contents disappeared into the hand of a Sister.

Then the woman, insulting and screaming, quit the room, promising that she would return. And thus the question of the Communists, "Now where is your Jesus?" was answered.

He is in prison in China.—**The Liguorian.**

An Order of Colored Nuns

The Oblate Sisters of Providence

Francis Donlan, C.SS.R.

RISING flames lit an evening sky. But hearts were darkened. The fires finally subsided and left in smouldering ashes the once beautiful novitiate of the Oblate Sisters of Providence. Relay, Maryland, had another memory.

However Mother Teresa was a woman of spirit. And fortunately the Vincentian Fathers were men of charity. Mother Teresa took her brood of fledging religious to Baltimore where she accepted the hospitality of a house owned by the Vincentian Fathers. Ever since that disturbing day in 1945, Mother Teresa has been trying to raise funds for a new novitiate.

The Oblate Sisters had been proud of that colonial mansion with the colorful landscaping. This novitiate, Mount Providence in Relay, Maryland, had been an inspiring setting for the Bethlehem of their congregation. But coming back to Baltimore was like coming home. For it was in Baltimore that it all had started over a hundred and twenty-five years ago.

In 1827 Baltimore was a slave city in the slave state of Maryland. These slaves were Negroes.

But not all Negroes in Baltimore were slaves. There were a certain group of refugees from San Domingo who were free. They had never been slaves. Perhaps more strangely, they had always been Catholics.

These Negro refugees had children. Also free. It had fallen to the lot of one James Nicholas Joubert, a Sulpician, to instruct these children. His task was difficult. True, he knew the same French language. But these children could not even read. Their parents were so busy earning food for little stomachs, there was no time for the little minds. And there were no schools for little Negroes. Why educate them anyhow?

Father Joubert had an answer to that question. He must teach them so they might learn about God. But he needed help.

Divine Providence sent him two ladies, both also refugees from the West Indies. They were free, colored, and twenty-one. They were learned. They were godly.

Father Joubert appreciated their help. Previously these ladies had tried to start a private school for colored children. Father Joubert encouraged them to try again. They did try again.

Father Donlan is pastor of Christ the King Church, Ogdensburg, South Carolina.

Elizabeth Lange and Marie Balas were soon joined by Marie Boegue and Theresa Duchemin.

The Beginnings of a Community

Since they had been working for the love of God, thought Father Joubert, why not unite these ladies into a religious community? Nowhere in the world was there a community solely of colored people. Father Joubert hesitated. But he knew such a community could accomplish much in that slave city of Baltimore.

He received the approval of the Archbishop and on July 2, 1829 after more than a year's training in the religious life, the new Sisters took their vows. Elizabeth Lange was their first Superior.

The small community grew slowly and prospered for some years. Then the priest who had breathed life into their human clay returned to the Molder of all life. In 1843, Father Joubert died.

Their school saw days hard and cold. Hunger became a sister religious. By 1847 Archbishop Eccleston was ready to disband the community. A young Redemptorist appeared on the scene. In a holy drama, he fell down on his knees before the Archbishop. Thaddeus Anwander was one year ordained and twenty-four years old. He stole the show from the Archbishop. Or was it God Himself in the spotlight?

Archbishop Eccleston appointed Father Anwander in charge of the Sisters. Again they prospered, their school flourished, their community grew. Down the years Father Anwander and his Redemptorist confreres were succeeded by the Jesuits, particularly Father Peter Miller, S.J., by Josephites, and the diocesan clergy. The Josephite Fathers, greats in the Negro Apostolate, now attend the motherhouse in Baltimore.

Today after almost a hundred and twenty-five years, the Oblate Sisters have spread through the Eastern and Midwestern states and into Cuba. They have two hundred and fifty professed Sisters, thirty novices and twenty postulants. In 1880 they took their first permanent mission outside of Baltimore. This was in St. Louis. They now have one normal school, three academies, four high schools, twenty-five grammar schools, and two orphanages.

No Mention of Color

It is interesting to note that while their original rule read, "The Oblate Sisters of Providence are a religious society of virgins and widows of color," the revised version of their rule does not mention the color of the Sisters. Moreover while their original rule dedicated the Sisters to work for the colored children, this has been extended to include any children who might need their help.

Actually it is just as un-Catholic to restrict a religious community to colored persons as it is to restrict a community of Sisters to white girls, or priests to white men.

As yet there are no white girls among the Oblate Sisters of Providence. At least all claim to have had some colored ancestry. Undoubtedly there are many white girls who desire to work principally in the Negro Apostolate. The Negro Apostolate is the main work of the Oblate Sisters. Why not encourage these aspirants to apply for admission to the Oblates?

This is probably the one way that the Oblate Sisters and the three other Colored communities in the United States will survive. Catholic America is on the move to make the American Negro Catholic. But first Catholic America must be truly Catholic itself.

The Negro wants Catholicity but Catholicity is not always presented to him. Here is one way to give a shot in the arm to the Negro apostolate. Encourage girls interested in the Negro welfare, both colored and white, to seek admission in the so-called Negro Sisterhoods of America.

With the help of God and the financial assistance of friends, a new novitiate will rise from the ruins of Mount Providence in Relay, Maryland. With the help of God, the Oblate Sisters of Providence will reach out to new fields. With the help of God, colored priests, colored Brothers and colored Sisters will present a silhouette of perfection to the religious life, not of black "against" white, but of black "with" white.

Pedigree

Genealogists claim that most family trees bear a branch now and then that is a little shady in more ways than one. Here is the record of the last three generations of a young Immaculate Heart native priest at Umangi mission in the Congo. The branches of his family tree are suddenly springing up toward heaven. As he relates it:

"My grandfather belonged to the tribe of man-eaters who, in 1906, ate the shipwrecked crew of the steamer 'Cille de Bruges,' right on the spot where the mission of Umangi now stands.

"My father was decorated by the Holy Father in 1951, with the medal 'Bene Merenti' for fifty years of work as a catechist in the mission of Umangi.

"I was ordained a priest on March 23, 1952, in the same mission, and administer the sacraments to those whom my father taught to pray."—**Exchange.**

One Man's Dream

T. McConnon

The Regina Pacis Votive Shrine

ON the eve of the dedication of the Regina Pacis Votive Shrine, Brooklyn, when the newspapers quoted the cost of construction at $2,000,000, there were those who shook their heads disapprovingly.

"Too much money. It could have been spent in better ways," they complained.

But, if these critics were among the 35,000 persons of all faiths who visited the shrine on August 15, 1951, when its bronze portals were opened for the first time, their silent awe at the magnificence they beheld was convincing testimony of the rashness of their objection.

Of course, the names of these dissenters were not to be found on the lists of those whose donations had made the edifice possible. The parishioners who had given according to their means gasped audibly and with thrilled approval at this first sight of their sublime gift of love and gratefulness to the Blessed Virgin. For all of their generosity, there was not one among them who was any poorer in purse or spirit, who had suffered deprivation of any kind, because of his gracious deed. Here, within walking distance of their homes, there now stood a dwelling place for Mary and her Son which had already been proclaimed as one of the most beautiful houses of worship in America. How better could their spare dollars have been spent?

Some months later, when it became known that two gold-encrusted crowns bearing 500 flawless diamonds and other precious gems were to be placed upon the heads of the Queen of Peace and her royal Child, as depicted in a mural resting above the main altar, other objectors (as expected) were next to be heard.

"Those gems could have been sold and the money used for the poor," was the new lamentation.

But since the parishioners eagerly gave the gold and jewels that were to be woven into the crowns—keepsakes which sentiment would not allow to be disposed of in any other way—wedding and engagement rings of parents who had passed on—trinkets of departed spouses—with the expressed intention that they be used in the creation of these crowns, by what right could they be employed otherwise? Many there were who, once they saw the sparkling diadems in place above the altar, regretted that they had not accepted the precious privilege to transfer their idle possessions to such a revered location.

What are the highlights in the

story of this Shrine-Church which has become world-famous in the brief span of two years? What is the present status of the diamond crowns whose theft and recovery some months ago shocked and astounded the nation? What is to be said of the prelate who conceived the idea of this Temple of Peace? What spiritual accomplishments are being made at the shrine in the crusade for world peace?

A Solemn Pledge

On the second Sunday in May, 1942, while World War II was raging at its height, Rt. Rev. Msgr. Angelo R. Cioffi, D.D., pastor of St. Rosalia's Church, Brooklyn, proposed at all Masses that a vow be made to Our Lady Queen of Peace for the building of a shrine in her name and honor if she would promptly return the boys of America (and particularly those of the parish) to their homes. The standing congregations fervently repeated the solemn pledge.

St. Rosalia's parish is made up entirely of Italians and their American-born offspring. They live in modest circumstances. Their sons were fighting aggression under the flag everywhere—even against their own kin in Italy.

Within ten years that vow was fulfilled. The Shrine was opened for the first time on the Feast of the Assumption—three years after the ground was broken. Television cameras recorded the impressive pageantry of the Dedication Mass for audiences across the nation. (While the construction figure is given as $2,000,000, the actual figure might be more correct if drawn at $3,000,000, since all contractors, being Italian, are said to have merely broken even or taken a loss on their work as a donation to the Blessed Mother.)

The edifice rose in lovely majesty on an elevated area of South Brooklyn. If the pastor's efforts are successful, this location will some day be officially known as Regina Heights. The wide thoroughfare it dignifies, now listed as 65th Street, may soon be renamed Regina Boulevard. Anthony J. DePace, noted ecclesiastical architect, and Vincent Caristo, top city builder, served in the capacities named.

The church is built of Indiana limestone. A graceful 150-foot belfry tower, fashioned after that of the Shrine of Our Lady of Pompei, Naples, houses a set of carillonic chimes whose melodies, audible five miles, are produced by the organist at the console or by recorded rolls. Three bronze bells in this tower bear the engraved names bestowed upon them by Monsignor Cioffi: the Ave Maria, 900 pounds; the Salve Regina, 1500 pounds; the Regina Pacis, 3000 pounds. At the pinnacle stands a 12-foot artistic cross in bronze, the word "PAX" (peace) at its

center. Four floodlights cast a glow upon it during the night. It gleams in the sky like a monstrance held high in the hands of a priest at benediction. A 12-foot marble statue of the Queen of Peace, also illuminated at night, occupies a niche above the shrine's entrance.

Unusual Features

Among the unusual features are: air-conditioning; the absence of columns and projections; marble walls rising to the high windows (as a preventive against street-level noises); a device to draw off candle smoke (old enemy of church interiors); an echo organ whose tones, flowing from the hidden main organ in the loft at the nave rear, are heard issuing through marble grilles above the sanctuary; a concealed public-address system; acoustical sound-proofing; obscured slimline wiring and spotlights which provide "sunset" illumination; a microphone in the choirloft which transports the singing of the choir to amplifiers in the tower for widespread broadcast.

"In Viam Pacis"

Inscribed in the marble floor at the entrance to the nave are the words: "In Viam Pacis." Adorning the arched, sculptured ceiling (52 feet above) are three vast murals by Ignacio LaRussa. The center painting — t h e crowning in heaven by the Holy Trinity of Regina Pacis—measures 60 by 28 feet. It includes likenesses of these witnesses: the present pontiff; the Archbishop-Bishop of Brooklyn; the shrine's pastor. LaRussa spent four months with artists at the Vatican to prepare himself for the correct presentation of his subjects on canvas.

The center aisle is 135 feet long; width of the church is 63 feet; seating capacity 1200. Two thousand tons of the finest marbles came from Italy to fill the b u i l d e r 's requirements. Thirty harmonizing specimens, originating in various regions of the old world, comprise the ensemble. The main altar in marble is 34 feet high. The marble bases at each of the six additional altars are so expertly interlaced with hand-carved symbolic figures in other marbles they appear as though applied by brush.

The large-scale Stations of the Cross ($1500 each), executed in genuine mosaic, were produced by Italian artisans. The sanctuary is flanked by a marble archway leading to two stately marble pulpits. A brightly-hued rainbow, symbolic of peace, rises and sets above the marble altar rail which accommodates 100 kneeling communicants.

Of the sixteen stained-glass windows, picturing Mary in as many of her titles, a priest who has made a study of church windows throughout the world, declared, "The finest to be seen." James B. Rockefeller

(only Catholic member of the Rockefeller family) especially built and installed the 3000-pipe organ. A high dignitary of the Vatican, recently visiting the shrine, exclaimed on entering, "This grandeur is surpassed only by St. Peter's in Rome."

The Crowns

The shrine's famous diamond crowns (the idea for which originated in the mind of Monsignor Cioffi) were two years in the making. Valued at $150,000, these 18-karat gold circlets (half-crowns in formation) are said to be the only adornments of their kind in America. The Madonna's crown is 9½ by 4½ inches; the Infant's 6½ by 4½. The pastor made a flying trip to Rome to obtain the blessing of the Holy Father upon the treasures. The Pontiff marvelled at their exquisiteness and the love and faith of the people who had made their creation possible. In celebration of this event, 2,500 persons attended a $100-a-couple "Coronation Banquet" at the Waldorf-Astoria, arranged by a committee of prominent business men on which Mayor Impellitteri of New York served as chairman. Archbishop-Bishop Thomas E. Molloy of Brooklyn presided at the coronation vespers held in the shrine.

The mural of the Queen of Peace was bordered with 100 fresh-cut orchids; the altar bedecked with 300 lilies. Twenty-five violins and five cellos located in the choir gallery played a new hymn to Regina Pacis as composed by a parishioner. All metropolitan papers were represented among the writers and photographers present. *Life* Magazine had six photo-technicians on hand to obtain color pictures. At midnight a bronze grille, operated by an electric push-button secreted in the sacristy safe, closed upon the painting and its glistening diamond adornments.

The Theft

The world knows the rest of the story. One week later the crowns were stolen by professional thieves who had secreted themselves in the unfinished chapel below. They hack-sawed through the grille, by-passing the electrified lock which would have sounded an alarm. Two strips of large diamonds (60 in number) at the neckband and sleeveband of the robe worn by Our Lady were not disturbed.

Brokenhearted, the pastor pleaded in the press, on radio and TV, for the return of the crowns unharmed, promising forgiveness of the sacrilege committed. He dwelt not on their material value, which could be replaced, but on their spiritual and sentimental values. He told of the sorrow of 12,000 parishioners and stressed that the sacred hands of the Successor to the Apostles had embraced the diadems in blessing. Prayers, Masses, Novenas were offered in and out of the parish for their safe return.

Then, as abruptly as they had disappeared, the crowns reappeared. They came home in a plain business envelope, sent special delivery through the mails and bearing the return address of Police Headquarters in Manhattan. They arrived on Sunday morning. When the pastor joyously announced their recovery at each Mass, the congregation arose in their seats and cheered—and wept.

Next day, the hard-boiled editor of a hard-boiled New York daily declared in block type: "The theft and return of the two jewel-studded crowns to the Regina Pacis Votive Shrine is one of those rare stories that touch the heart with wonder and affirm the intimation we all have of power beyond our little reason . . . Prayer goes beyond our little reason and works in ways we do not understand. We think Monsignor Cioffi spoke the absolute truth when he said, 'Our prayers have been answered.' "

Still A Mystery

Who stole, who returned the crowns? Still a mystery. It took courage to replace the crowns on the mural, but the pastor is a courageous man. However, he has taken added precautions. The mural is now completely enclosed in shatterproof glass. Several secret devices are at work which will see to it that if the crowns are removed, a portion of the shrine must go with them and thousands of local residents will know about it as promptly as the thieves. So much for the shrine and its possessions. Now what about the prelate responsible for it all?

Monsignor Cioffi was born in Cervinara, Avellino, Italy; was ordained in Louvain, Belgium, in 1910. He has been pastor of St. Rosalia's since 1923. The shrine is his second building achievement. He is a Domestic Prelate; a Synodal Examiner of the Brooklyn Diocese and a member of the Diocesan Board of Consultors, Brooklyn. When he obeyed the call to the priesthood, the worlds of finance, business, industry, government lost a brilliant administrator. If he had turned to Hollywood his ideas and follow-through would have lifted him to heights of greatness. Perhaps no church has ever stood so completely the embodiment of the vision, the courage, the faith, the zeal of a single prelate as has the Regina Pacis Votive Shrine. All phases of the fund-raising, planning, designing, and administration have been his in origination and supervision. As a person, he is ever-controlled, s o f t - spoken, thoughtful, grateful. He does not use two words if one will suffice, nor take two steps if one is sufficient. He is always available, ready for a knotty problem. He thrives on work. A delightful sense of humor brightens his day. When asked by a visitor at the threshhold of the shrine, "How was this all possible?"—Monsignor Cioffi re-

plied simply and fervently, "It is all the work of the Mother of God—Our Queen of Peace."

What spiritual accomplishments are being made at the Shrine in the crusade for world peace? It is a center from which emanates a constant flow of prayers to the Queen of Peace for her aid in bringing peace into the souls of men and nations. Pilgrims singly and in groups, tourists from lands near and far, parishioners from churches close by and far-removed, non-Catholics, are joining in the prayers, the Masses, rosaries and novenas which are daily being offered for peace. If peace does come, the Shrine, its pastor and its people will have done their part to give it birth.

JULIE---Or Housekeepers are Hard to Get

Plain Talk

Retreatant — *Some thoughts to ponder*

I DON'T mean that the retreat master was not the soul of kindness. He was. He was a courteous, unassuming man of God, one whose interior life revealed itself in his exterior and spoke more eloquently than his words. It seems it is ever so: it is what you *are* that counts most, not what you *say*. He spoke much about the dignity of the priest and the sublime holiness that is required of him. It is through the holiness of the priest that the world is to be renewed. Here are some (only a few) things that struck me:

The confessor's ability to bring about the conversion of others will be in proportion to his laboring to bring about his own perfect conversion to God. It is what you *are* that counts, in the confessional, in the pulpit, at the altar, everywhere.

It was revealed by our Lord to a holy soul that priests hurry too much and that thus many confessions are unworthy and many sacrilegious Communions are received. Is it to be wondered at, the speaker mused, if such lose the spirit of their calling and God's sustaining grace and fall into mortal sin and gradually become sacrilegious themselves and finally ex-priests? Terrible thought! But hundreds of them are drifting about in this country today. *(Proh dolor! mille duo centum.)*

Give the pious penitent just a word of salutary instruction—but always a courteous unruffled word—and dismiss him or her kindly. But when the big sinner comes in, take your time, do God's own work, even if one sinner should take five or ten minutes. Others will scoff; you will be too slow. Perhaps you will not be wanted any more by the priest who invited you to that confessional. But never mind. "Cursed is he that does the work of God negligently."

When in the confessional let the priest remember, on occasion, that the religious who is unchaste is a great evil to his community. Such a one should be severely treated by his confessor. Either-or! Either give up that sin or get out of the religious life. Are confessors not sometimes inclined to be too merciful in this matter? Should there really be half-measures in this respect? Were it not better, he mused, to follow a policy of "My friend, this will cost you your vocation if you do not overcome it as overcome you can through prayer and the Sacraments!"

Care At Mass

There are four kinds of Masses: the fervent Mass, the distracted Mass, the tepid Mass, the sacrilegious Mass. Don't say

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The author himself has given many a retreat to the clergy.

Mass in less than twenty-five minutes. About thirty minutes would be better. And often enough it will be over thirty, Masses being so different in length as regards the prayers to be said. The distribution of Communion is always extra. But competition is keen. A priest advertised: "The fastest Mass in Chicago!" A young man of fifteen who had just come back from serving Mass reported ruefully that "Today it was the fastest ever—just eight and a half minutes."

And then there was the story of the priest who had to spend a year in purgatory because of distractions during Mass. O priest, remember thy dignity and the sanctity required of thee! Before thy ordination thy guardian angel preceded thee but now he steps aside and permits thee to precede him; for thou dost surpass him in dignity!

When you were ordained you promised obedience to your Bishop. An obedient priest shall speak of victory. Endeavor always to excel in this great virtue. And remember that obedience to Canon Law is not the least kind of obedience for a priest. It may sometimes indeed happen that your ecclesiastical superior is wrong in giving a command or making an assignment. But one thing is certain: the subject is never wrong in obeying. Let yourself be guided by Divine Providence.

How often routine has crept into your priestly functions, especially the recitation of the Divine Office and, more especially still, the offering of Holy Mass, which you have said with soulless devotion. You would never deny Christ; and yet before others you do not seem to believe that He is there before you on the altar, in your hands. Often this is due to a subtle form of human respect: you are afraid of appearing too holy, of seeming to be a hypocrite in the eyes of a "holy-enough" confrere. You sincerely wish to strive after perfection, but you fear that your efforts may be noticed. It takes a vast amount of moral courage to dare to be different!

Be Careful of Charity

Cardinal Mercier once said to his priests in a conference that the great sin among the clergy is not drink, not sex, but jealousy. Objectively mortal sins among priests, those committed most frequently, have not to do with avarice, nor with obedience, nor yet with chastity—but charity is the most easily outraged among them. One can commit a serious sin against charity in three major ways: first, by slander, or calumny, and by detraction; second, by a refusal of reconciliation; third, by a lack of interest in a fellow priest, betokening thereby an absence of genuine love.

In this connection it is well to point out that St. Thomas says "Detraction is ordained to

the blackening of another's good name . . . *per se* this act is a mortal sin." Also "One who injures another's good name . . . by unjustly stating what is true . . . is bound to make restitution." If the blackening fact about which one speaks is generally known, one does not indeed sin against the virtue of justice; but "mutual relationships of human beings are governed not only by the virtue of justice but also by the virtue of charity—charity may continue to impose an obligation even when the claims of strict justice are non-existent."

At the Consecration in the Mass the priest in a certain sense can be called the creator of his own Creator. He gives to Jesus Christ an existence, the sacramental existence, which He did not have before. Were all the angels and saints to offer themselves to be annihilated for the glory of God, it would be limited homage. Compared with the offering made by Christ of Himself through the hands of the priest, it would be like the rays of sunshine that penetrate through the eye of a needle in comparison with the flood of light the sun sheds over the whole earth. *"Agnosce, O Sacerdos, dignitatem tuam!"* And yet, O Sacerdos, the older the colder; the grayer, the more lukewarm!

A sinful priest can commit more mortal sins than are committed by all his parishioners together! What a terrible thought! And the hard heart hardens. The sun does indeed melt wax but it hardens mud. But despair is the greatest sin; and it would not be a sin if while there is life there is hope in God's mercy. A priest who has been saying Mass every day for twenty-five years, has celebrated the Adorable Sacrifice from nine to ten thousand times. If engaged in parish work, he has heard hundreds of thousands of confessions and distributed hundreds of thousands of Communions.

A Terrifying Death

A dying priest tempted to despair was asked to place his confidence in the Blood of Christ. "The Blood of Christ!" he exclaimed. "Oh, I have desecrated a barrel of it." In hell the damned priest will cry out for all eternity: *"Peccavi tradens sanguinem justi!" "Peccavit tradens sanguinem justi!"* his associates will repeat with horror. Was there ever a time in your priestly career when you were a candidate for hell?

Rather die than be unfaithful. "Press onward to the goal, to the prize to which we have been called on high by God in Christ Jesus," as St. Paul says. And recall the words of Abraham of St. Clara: "If the whole earth were paper and the entire ocean ink, all living beings writers, and were they to write to the end of time and try to think of everything that is joy-

ful: the joys of heaven are infinitely greater."

This retreat master might have been more effective still, had he added these two strange questions by way of admonition: "A priest said to me that there was nothing wrong in telling or listening to jokes with double meanings. I was much upset about this and did not believe it because it entails evil thoughts; and now I do not know as I believe in him because of this, since priests should lead souls to purity. And surely the Little Flower would not have had anything to do with such things, otherwise she would never have become a saint. Am I wrong?"

"I am sometimes told that priests do tell some pretty raw jokes. I cannot understand this, since priests are supposed to be pure. This was told me on several occasions by someone who has a brother in the priesthood. However, I do not know what to say at such times because I always believed that priests are pure. In fact I feel embarrassed when I am told such things. I never repeat this to anyone, but it certainly makes me lose faith in priests."

The Way and the Motive

Father William Doyle, S.J., who died as a war chaplain on the field of battle in the First World War, wrote in his meditation-diary:

"Each fresh meditation of the life of Our Lord impresses on me more and more the necessity of conforming my life to His in every detail, if I wish to please Him and to become holy.

"To do something great and heroic, may never come to me; but I can make my life heroic by faithfully and daily putting my best effort into each duty as it comes around.

"It seems to me I have failed to keep my resolutions faithfully and unfailingly and without chiseling because I have not always acted from the motive of the love of God. Mortification, prayer, hard work, become sweet when done for the love of Jesus."

'Both of us . . .'

Story, certified true, from a reader: A dear old lady in a strange town entered what she took to be a Catholic church to make her confession, duly made it, and at the end asked the priest to pray for her. Whereupon the voice behind the grille said, "Yes, my dear child, I will, and I will ask my wife to pray for you, too." Collapse (as Punch used to say) of Elderly Party.

—**The Universe, London**

MEET THE KNIG

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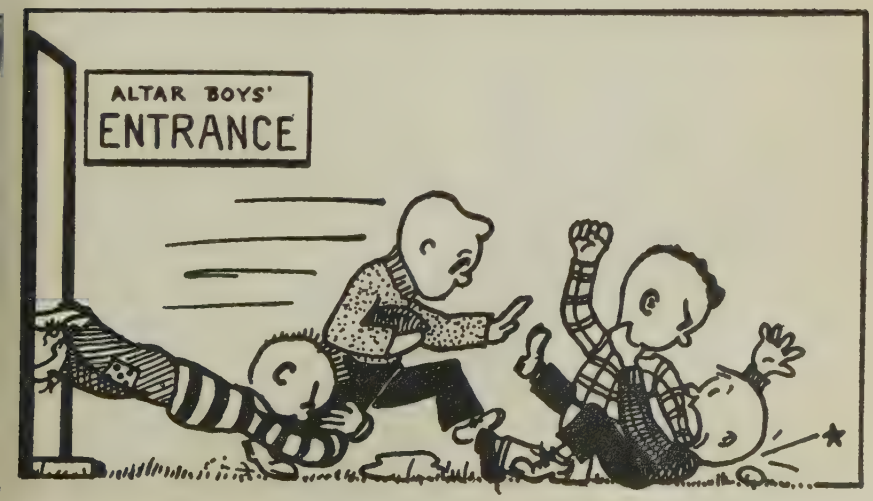

Rosaries

Patrick Shaughnessy, O.S.B.

Twenty-one different kinds

ALL the faithful are acquainted with the Rosary of the Blessed Virgin Mary. The entire rosary contains fifteen decades, but the one more commonly used is that with five decades, a third part of the whole. This is the well known Dominican rosary. Originally the name rosary was used to designate the entire fifteen decades, whereas the five decade one was called corona (crown). This distinction, however, is no longer observed, and these names are used synonymously.

Many Catholics are acquainted with one or more of the other types of rosaries or chaplets which have come into use in the course of time. Many of these are more or less connected with a certain religious order which furthers a particular form of devotion. Thus, besides the ordinary Dominican rosary, there is the Franciscan Crown and St. Anthony's chaplet (Franciscan), Brigittine Rosary (Brigittines), Crosier Beads (Crosier Fathers), Chaplet of the Five Wounds (Passionists), Crown of Our Lord (Camaldolese), Chaplet in honor of the Precious Blood (Precious Blood Fathers), Rosary of the Seven Sorrows (Servite Fathers).

It is interesting to note that nearly every type of rosary has a different number or arrangement of beads. Thus the complete Dominican rosary has 15 decades, the Franciscan Crown 7 decades, the Brigittine 6 decades, the Dominican or Crosier 5 decades, the rosary for the dead 4 decades, the Crown of Our Lord 3 decades.

The chaplet of the Seven Sorrows has 7 groups of 7 beads, that of the Holy Ghost 5 groups of 7, as also that of the Immaculate Heart of Mary; the chaplet of the Holy Face has 5 groups of 6, that of the Precious Blood has 6 groups of 5; that of the Five Wounds has 5 groups of 5, as also that of the Sacred Heart. St. Anne's has 3 groups of 5. The chaplet of the Immaculate Conception has 3 groups of 4; that of St. Joseph and the Way of the Cross have 15 groups of 3. St. Anthony's has 13 groups of 3; the Angelic Crown 9 groups of 3. The beads of the Blessed Sacrament number 33, of St. Philomena 13 and 3; of the Infant of Prague 12 and 3.

Usually no special color is prescribed for the beads of the various chaplets. But in that of St. Joseph there are white and blue beads, symbolizing his purity and piety. Another case is that of the crown of St. Philomena, in which the beads must be white and red. The beads of the Precious Blood are red, as

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Father Patrick is a monk of St. Meinrad's.

also those of the crown of Our Lord and of the Sacred Heart.

We shall now give a short description of these various types of rosaries or chaplets. For the sake of brevity many of the prayers and details concerning these chaplets have been omitted here. A pamphlet telling how each rosary is said is being published by The Grail, St. Meinrad, Indiana.

The Angelic Crown consists of 9 groups, each having one small and 3 large beads; 4 large beads are added at the end. There are 9 salutations; before each, the Our Father and 3 Hail Marys are said. On the 4 additional large beads the Our Father is said in honor of SS. Michael, Gabriel, Raphael, and our guardian angel. This crown originated, we are told, in Portugal in 1751, when St. Michael appeared to a Carmelite nun, Antonia d'Astonae and expressed the wish that she publish the 9 salutations.

The Beads of St. Anne consist of 3 groups, each having 1 Our Father and 5 Hail Marys, and 1 Glory be. To recite this chaplet one kisses the medal of St. Anne and says "Jesus, Mary, Anne." The 3 groups are recited in honor of these three. This chaplet dates from 1875; the name of its originator remains unknown.

The Chaplet of St. Anthony consists of 13 groups of 3 beads each (or simply of 13 beads). Each group of prayers consists of Our Father, Hail Mary, and Glory be. At the end the miraculous response is recited.

The Blessed Sacrament Beads consist of a medal of the Blessed Sacrament and 33 beads, recalling the 33 years of Christ's earthly life. On the medal one makes a spiritual communion; on each bead is said: "Jesus in the Blessed Sacrament have mercy on us."

The Brigittine Rosary consists of 6 decades (1 Our Father and 10 Hail Marys) with 3 additional beads at the end to make 63, the number of the years of Mary's earthly life according to one tradition. The 7 Our Fathers are in memory of the 7 sorrows and 7 joys of Mary.

The Crosier Beads do not differ from the ordinary 5 decade Dominican Rosary; it is merely a matter of special indulgences, namely of 500 days for every Our Father and Hail Mary, if the rosary has the appropriate blessing.

The Beads for the Dead consist of 4 decades—1 large and 10 small beads—in memory of the 40 hours Our Lord is thought to have spent in Limbo. On the large beads one makes acts of faith, hope, and charity. On each small bead is said "Sweet heart of Mary, be my salvation." At the end one says: "Eternal rest," etc.

The Chaplet of the 5 Wounds contains 5 groups of 5 beads each. On each bead one Glory

be is said and between the groups one Hail Mary in honor of the sorrowful Virgin. This chaplet, whose use is promoted by the Passionists, is not the rosary of the holy wounds condemned by a decree of the Holy Office.

The Chaplet of the Holy Ghost consists of 5 groups of 7 beads each. Between each group are 2 large beads, 12 in all, and 3 small beads at the beginning. In each group Glory be is said on the 7 small beads, Our Father and Hail Mary on the 2 large beads. On the remaining 2 large beads are said the Apostles Creed, an Our Father and Hail Mary for the intention of the Holy Father. This chaplet was composed in 1892 by a Franciscan Capuchin missionary

The Chaplet of the Holy Face is composed of a cross and 39 beads—6 large and 33 small—and a medal of the Holy Face. On the small beads one says "Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee fly before Thy face." On the large beads is said "My Jesus mercy!" This chaplet was composed at Tours, France, by Sister Saint-Pierre, a Carmelite.

The Chaplet of the Infant Jesus of Prague consists of 3 Our Fathers and 12 Hail Marys in memory of the 12 years of the sacred infancy of our Savior. To this chaplet of 15 beads is attached a medal of the Infant Jesus, on which a prescribed prayer is said. This devotion owes its origin to Sister Marguerite, a Carmelite religious, who died in France in 1648.

The Chaplet of the Immaculate Conception consists of 3 groups of 1 large and 4 small beads, with a medal of the Immaculate Conception. It was composed by St. John Berchmans, S.J., and recited by him daily to obtain the grace of avoiding all sins against purity. Our Father is said on the large beads, Hail Mary on the small ones and after each group the Glory be is said.

The Chaplet in Honor of the Immaculate Heart of Mary consists of 5 groups, each comprising 1 Our Father and 7 Hail Marys. Other prayers are prescribed between the groups of Hail Marys.

The Chaplet of St. Joseph consists of 15 groups of beads, each group having 1 white and 3 blue beads, with an additional group and an additional blue bead at the end. On each white bead one recites the Hail Mary and meditates on one mystery of the rosary. On each blue bead is said: "Praised and blessed by Jesus, Mary, and Joseph." There follows a concluding prayer.

The Crown of Our Lord consists of 33 beads, in memory of the years of Our Lord's earthly life. After the mystery has been announced one says 1 Hail Mary, 10 Our Fathers and 1 Glory be. This is repeated 3 times; then add 1 Hail Mary, 3

Our Fathers, and another Hail Mary. The 5 Hail Marys are in honor of Christ's 5 wounds.

The Chaplet in Honor of the Precious Blood also has 33 beads, 6 groups each and 3 additional beads at the end. In each group one says the Our Father 5 times and the Glory be once.

The Crown of St. Philomena consists of a medal of this Saint and of St. John Vianney, of 3 white and 13 red beads. On the medal the Apostles Creed is said; on the white beads say Our Fathers; on the red beads a prayer in honor of St. Philomena.

The Beads of the Sacred Heart consist of 5 groups of 5 beads each with a large bead between each group. (However, no special beads are required.) On the cross one says the Anima Christi or 1 Our Father and 1 Hail Mary. On the beads are said ejaculations.

The Franciscan Rosary of the Seven Joys is composed of 7 decades of 1 Our Father and 10 Hail Marys each. At the end 2 Hail Marys are added to make 72, the number of years of Mary's life according to another tradition. This is the most highly indulgenced of all the types of rosaries.

The use of this rosary began in the Order of St. Francis in 1432. It is said that a certain novice, before joining the order, was accustomed to place a crown on a statue of the Blessed Virgin. When he was not allowed to continue this practice he resolved to leave the Order. Then Mary appeared to him and dissuaded him, telling him he could offer a much more pleasing crown by reciting a rosary of 7 decades in honor of her 7 joys.

The Rosary of the Seven Sorrows consists of 7 groups of 7 beads each, with 3 additional beads and a crucifix. The 7 groups of 7 Hail Marys are recited in remembrance of the 7 sorrows of Mary. The 3 Hail Marys are in memory of the tears of Mary and are said to obtain true sorrow for sin.

The Chaplet of the Way of the Cross consists of 15 groups of 3 beads each, between which are medals picturing the stations of the cross. An additional 6 beads are added, as well as a crucifix. In the strict sense this is not a rosary. Its purpose is to allow the sick, etc., to gain the indulgences attached to the Way of the Cross. This indulgence can now be gained by using a properly blessed crucifix. The Our Father, Hail Mary, and Glory be are said in all 20 times.

Sanctity

"High sanctity, like genius, contrary to the vulgar notion, is eminently commonsensible."—Francis Thompson.

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

IS it true that the Indulgences (applicable to the dead) granted for visiting a Church on Nov. 2 can be obtained by a similar "pious visit" on the following Sunday?

Yes. On June 25, 1914, the Holy Office granted to all the faithful who make a pious visit on Nov. 2 to any church or to any public oratory (or to any semipublic oratory by those who pertain to it) a Plenary Ingulgence, under the usual conditions, for every visit; this Plenary Indulgence was to be applicable only to the dead.

In response to petitions from all over the world, Pope Pius XI, on Dec. 10, 1938, decided that this particular Plenary Indulgence could be obtained (for the dead only) by the pious visit made either on Nov. 2 or on the following Sunday. — *Acta Apostolicae Sedis,* XXXI (1939), 23.

This particular decree refers only to the Feast of All Souls in allowing the visits to be made on the following Sunday, but we may add what has been mentioned before (THE PRIEST, Feb. 1953, p. 138)—when an indulgence is attached to a visit on a particular day, Canon 923 provides that the visit may be made from noon of the preceding day to midnight of the day in question. Apparently the reason for this is to give every person ample opportunity to make the required visit. Combining Canon 923 with this decree of 1938, we may say that the required visit for the "pious visit" to a church on Nov. 2, may be made from noon on Nov. 1 to midnight Nov. 2, or on the following Sunday.

I am a pastor without an assistant. Suppose a funeral occurs or a Nuptial Mass is desired on a day which requires the "Pro Populo" Mass—what should I do? Should I read the Mass for the Dead, or the Pro Sponsis, but could I apply the Mass itself for my parishioners? Or may I apply the Mass for the deceased person, or for the couple, and postpone the "Pro Populo" to another day? Or may I ask another priest to offer the "Pro Populo" for me?

Fr. Donnellan in his dissertation "The Obligation of the *Missa Pro Populo*" (Washington, 1942, pp. 95-105) succinctly reviews the varying opinions of the authors on this particular question. Strange to say, it is not an easy question. The majority of the authors appear to hold the stricter view, that a

funeral or wedding is not a legitimate impediment from the personal, serious, obligation of the *Missa Pro Populo*, and that the bishop must be consulted for permission in each case.

Canon 466.3 grants to the bishop the power to allow a pastor for a just cause to apply this Mass for the people on another day. It seems best for the bishop to settle this question in a diocesan synod. A situation which may not be a "legitimate impediment" in itself may still be a "just cause" for the bishop to give his permission.

Woywood, as Fr. Donnellan mentions (p. 101), takes a very liberal view of the particular case at hand—where a pastor is the only priest in the parish and there is a funeral Mass or Nuptial Mass to be celebrated—and holds that such a pastor may in good conscience postpone the *Missa Pro Populo* to the next day, because otherwise his parish work would suffer.

These problems surrounding the strict, personal obligation of the pastor to offer Mass for his people are often settled only by an appeal to *epikeia* if it is not possible to reach the bishop to ask his permission in a particular case. Without making a solution sound too simple, we may venture the opinion that obligations of justice or charity supersede the demands of these strict authors and thus we may follow the milder views to avert greater inconveniences from the solitary pastor confronted with a particular parochial dilemma.

If possible, an assistant in a nearby parish could offer the Mass *Pro Populo* for you on the appointed day so that you could offer the funeral for one of your parishioners — or so that you may celebrate the Nuptial Mass —or we may even say so that you could take a trip which would preclude Mass on a certain day. The temporal obligation holds priority over the personal obligation; that is, it is better to have another priest offer the Mass for you on the appointed day than for you to offer a postponed Mass on another day.

It is a complex problem, but the obligation of the pastor, while very serious, should not be made too serious, to prevent reasonable exceptions, and the bishop should, it seems, make it known to the pastors that he gives his permission for those occasional postponements due to funerals, weddings, trips, or for retreats where unfortunately there are no provisions for Mass, etc.—he could do this easily in a circular letter to his pastors, or in a diocesan synod, and thus all the demands of Canon 466 would be fulfilled.

In conferring the Sacraments on the occasion of a sick call, does the priest have an obligation to repeat the Confiteor etc., before each of the three Sacraments and again for the

Last Blessing? Do the accompanying prayers have to be said in Latin or may they be said in English?

The *Confiteor* is not required of the sick person for his confession; for Viaticum, for Extreme Unction, and for the Last Blessing the *Confiteor* is to be said by the sick person if he or she is able, or by anyone else in the sick person's room (the ritual for the Last Blessing speaks of the *Confiteor* being said by the "attendants"), but only the priest if no one else in the room is well enough instructed to recite it. In all these last three cases, however, the priest does recite the *Miseratur* and the *Indulgentiam.* It does seem a repetition, but each Sacrament must be considered separately and the admission of guilt and sorrow is the most important element on the part of the sick person receiving each Sacrament and the Last Blessing.

There always seems to be enough time on the ordinary sick call. If, however, the person is in his last moments, the absolution, Extreme Unction with the brief form, the Last Blessing in its brief form, are to be given at once—but if the person still lives, all the other anointings are to be given absolutely, and the omitted prayers are to be supplied.

There seems to be no objection to repeating the various prayers afterwards in English, for the comfort and spiritual edification of the sick person and those in the room.

It is to be hoped also that the priest has time for the additional "Recommendation of a Departing Soul" and "The Last Agony" if it is apparent that the sick person is dying, or has just expired.

In the Ordo concerning certain Votive Masses it makes reference to the Collects "2 et 3 diei curr." Suppose there are Orationes Imperatae besides 2 or 3 orations for the day's feast —how many Collects are to be said?

All the Orations required both by the rubrics of the day's feast and by the Ordinary's decree are to be recited. Others could be added, as long as not more than seven are said.

If it is a Solemn Votive Mass *pro re gravi* or for some public cause of the Church, only one Oration is said. If it is a Mass of Thanksgiving another Oration is added as is noted in the proper place. Other Votive Masses are governed by the rules for simple Feasts and for Ferial Masses of the year concerning Orations—three or five are usually said, but even seven may be said at the choice of the celebrant. Cf. *Rubricae generales Missalis,* IX, 12, 14.

Wuest - Mullaney in their "Matters Liturgical" (n. 231) summarize the rules for the Orations in Votive Masses as fol-

lows: "In Private Votive Masses at least three prayers must be said; five or seven may be said. If four or six Prayers are prescribed by the Rubrics, the fifth or seventh Prayer need not necessarily be added.

"After the Prayer proper to the Votive Mass, the Prayers of the day are added in due order, then the Collect or Collects prescribed by the Ordinary, if any, and lastly, other Votive Prayers according to the good pleasure of the Celebrant. In Votive Masses of the Blessed Virgin Mary, the Third Prayer, unless the Commemoration of a Feast of simple rite has to be made, should be of the Holy Ghost.

"In Votive Masses of the Holy Ghost that are celebrated within any Octave of the Blessed Virgin Mary, the Third Prayer, unless another Commemoration has to be made, should be *'Ecclesiae,'* or for the Pope. In the Prayer *'A cunctis,'* if this Prayer is to be said in the third place, no mention is made of the name of the Saint in whose honor the Votive Mass is celebrated."

I plan to fly to Europe in a few months. It may happen that one of the passengers or one of the crew will desire to go to confession; will I need any special faculties, e.g., should I apply now to the Apostolic Delegate through my Chancery?

We presume you have the usual faculties to hear confessions in your own diocese. If so, you will be able to hear the confession of a fellow-passenger or crew-member of that plane without any additional faculty.

Pope Pius XII in his "Motu Proprio" of December 26, 1947, "Animarum studio compulsi," extended the provisions of Canon 883 to apply to priests who take a trip by plane. In other words he changed, or rather extended, the ambit of Canon 883 "de Apostolicae potestatis plenitudine." — *Acta Apostolicae Sedis,* XL (1948), 17.

Canon 883.1 declared that a priest who takes a maritime trip is able to hear the confessions of all those taking the trip with him, as long as he has the faculties to hear confessions from his own Ordinary, or from the Ordinary of the place from which the ship sailed, or even from the Ordinary of any place where the ship may stop along the way. Pope Pius XII applied, therefore, these same norms to priests who take a trip by airplane—"consentaneis quidem clausulis."

Permission is not granted to offer Mass on a plane.

I am beginning to think that there are only two classes of people; those who believe and those who want to believe Bishop Fulton J. Sheen.

What's Wrong With Our Preaching?

Walter Stehle, O.S.B. *It's holiness that matters*

THERE is much complaint about preaching, its generally poor quality and ineffectiveness The office of preaching is admittedly difficult and, for its proper schooling, requires much preparation which the candidates for it somehow do not always get. It is certainly strange that those whose chief work is to be teaching and preaching often get little or no specific education in elocution, in the mechanics of it, though very much depends on it. Important as this specific training is, together with competence of language and intelligent delivery, the Saints have laid most stress on the holiness of the preacher. They usually insisted on plain and dignified language. St. Alphonsus declared himself emphatically opposed to all artful delivery. St. Clement Maria Hofbauer, C.SS.R., said: "Ask God often and fervently that He may give us good priests. This is the greatest blessing He can give us." He felt sure that good and holy priests would prove to be inspiring and effective teachers and preachers.

Concerning St. Clement himself it used to be said in Vienna where he was active for many years: "If you wish to hear a great orator, go to some city church and listen to a famous orator; but if you wish to hear an apostle, a truly convincing and persuasive preacher, go to the church of the Ursulines and listen to Father Hofbauer." He was a standing miracle. He never studied the secrets and tricks of eloquence, according to a statement made by Provost Allioli who declared "that his language was far from perfect (German was not his mother tongue, since he grew up in Moravia), yet he is a true disciple of Him Who spoke as one having authority. I have never heard another preacher whose words tended to the one thing necessary so efficaciously. Therefore, he was successful with the most cultured as he was with the most simple and little educated. He avoided carefully anything exaggerated in manners, gestures and expression in the pulpit.

"He tried to lead all his many penitents of all classes by the ordinary ways and hid as far as he could all the extraordinary gifts he had received from God, considering the ordinary way the best and safest. One day, after hearing the celebrated Frederick Schlegel read a brilliant article to him, Father Hofbauer said: 'Well done, my dear Frederick, but always remember that it is better to love

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Long a golden jubilarian, Father Walter is spiritual director of St. Vincent's Seminary, Latrobe, Pennsylvania.

Jesus Christ with your whole heart.' "

One time, to please his political enemies, he made a certain—in itself—harmless concession. When he had done so, one of them exclaimed: "Now all is settled." Father Hofbauer, solemnly raising his hand to heaven, exclaimed: "All is not settled." When asked what, in his opinion, was still wanting, he replied: "The Last Judgment."

Concerning prayer he said: "When people have nothing else to do, why will they not pray?" He often said: "My Breviary and Rosary are my library. This is all the company I want in solitude. As a man by himself and of himself can do nothing to deserve heaven and as all our strength comes from God, we should exercise ourselves greatly in prayer which is the fountain of all graces and virtues, being the nourishment of our souls, the light of the mind, the remedy against temptations, and always a safe refuge against the enemies of our souls. Let prayer, then, be your daily bread and pray with as much fervor and recollection as you can, often repeating and emphasizing the petition 'Thy will be done on earth as it is in heaven.' "

Such statements, as statements of the Saints generally, must be taken with some salt and reservation. Though holiness is certainly the most important and effective qualification of a religious teacher and preacher, we must not minimize the importance of elocutionary training. The manifest and acknowledged holiness of a priest and preacher will make up, to a considerable extent, for his lack of elocutionary grace, yet such grace still has much value for all of us. It helps us to get a hearing when there is nothing particularly impressive in our life and character. Though there may be no irresistible influence in the example which we give to those who come into close enough contact with us to rate us as merely mediocre religiously, there may be enough charm in such elocutionary graces as we possess to win us and our preaching a hearing. Most of us have little to recommend us. There is nothing brilliant in or attractive about us and our personality. Our vocation does not carry any personality excellences with it. We may think here of St. Paul's words to his Corinthian converts, "My speech and preaching was not in the persuasive words of human wisdom . . . that your faith might not stand on the wisdom of men, but on the power of God." We may admire an eloquent preacher, one whose language and delivery are charming, but he has no real advantage over us in achieving results which always depend more on the holiness of the preacher than on anything else. In spite of all the fine religious literature, the books recommended as "must reading," the religious condition and all the most important things in

the world are still unsatisfactory. A really holy priest will effect what nothing else can and will ever effect.

The priest is or should be preeminently a teacher before he exercises the preaching office. There is much religious ignorance, superstition, misunderstanding, and prejudice among the people. It is the business and solemn duty of the priest to deal with these conditions and to instruct the people in sound doctrine because, among other reasons, as St. Paul wrote: "There shall be a time when they will not endure sound doctrine, but having itching ears, will turn away their hearing from the truth."

Much To Be Desired

If the quality of our preaching were more attractive and appealing, people would be anxious to hear such helpful and stimulating preaching. There is no denying that the language and elocutionary quality of much of our preaching is not in keeping with the dignity of the word of God. There is here much room for improvement, but we must never forget that the rhetorical and elocutionary distinction of preaching is always secondary to the religious character of the preacher. "The most brilliant qualities are useless, if not sustained by force of character," wrote Pascal.

There can be no excellence without much labor. To improve the general quality of preaching, much more attention must be given to the rhetorical and elocutionary preparation of the candidates for this great office and very much more to their spiritual formation. The best plea for religion and also the best defense of it is the preacher's character and conduct. To make a go of a thing, to put it across, to get there, the preacher must have it in his heart. A man who is living religiously will gradually develop some religious enthusiasm which will make him convincing in his preaching and in all his contacts. The simplest man, on fire with religious enthusiasm, is more convincing and certainly more persuasive than the most accomplished orator without it. It is always the speaker's character that persuades, not his words, wrote Emerson, quoting the Greek sage Menander. A preacher so equipped can say with St. Paul: "I speak all things for your edification." And again, "I am not seeking what is yours, but you."

The sort of religion that would make one an effective preacher may perhaps be summed up in the quotation: "If we could get religion like a Baptist, be positive about it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist, enjoy it like a Negro—that would be some religion." Such a preacher might honestly say with John Wesley: "I want to do all the good I can, by all the means I can, in all

the places I can, in all the ways I can, at all the times I can, to all the people I can, as long as ever I can."

Our people are too commonly mediocre and unprogressive religiously because they are poorly instructed by their official teachers and preachers. If we are religiously intelligent and sensitive we are often shocked in the confessional by the attitude of our penitents. The accusation is often quite unsatisfactory. As a matter of routine they recite a memorized act of contrition, but they are hardly very sorry for their sins and their purpose of amendment is too general and indefinite to mean what it should mean. After confession they are not greatly interested in taking the necessary measures for achieving the promised amendment. There was nothing very definite in their purpose of amendment and, in consequence there is no definiteness and no continuity in their efforts. There is here much occasion and room for a priest who has the zeal of personal experience and holiness in religion.

Humble Submission

Lacordaire, the great preacher who attracted immense crowds to the Cathedral of Notre Dame in Paris, was not at first a successful preacher. His first sermon was delivered in the Church of St. Roch in Paris, and his friends called it a failure.

"He is a talented man," they said, "but he will never make a preacher."

He himself agreed with them. He said: "It is clear to me that I have neither enough bodily strength, suppleness of mind, nor sufficient knowledge of the world; in fine that I have enough of nothing that goes into the making of a preacher, in the full sense of the word."

When he began his conference for young men at the College of St. Stanislaus in Paris, his success came rapidly, so much so that political opposition was roused against him. He was denounced to Rome, to the Archbishop of Paris, to the government, with the result that he had to suspend his conferences. His comment is characteristic and in keeping with his greatness.

He expressed his feelings and attitude in the following words:

"Obedience is painful, but experience has taught me that, sooner or later, it is richly rewarded. God alone knows what is good for us . . . The light breaks in upon him who submits humbly as upon one who opens his eyes."

The Story of Anna McGarry

Richard McSorley, S.J.

How she got interested in interracial work

"YOU have to be some kind of nut or other to do interracial work." That's an opinion often expressed by white people about those who try to mix colored and white people in the ordinary affairs of life. How right that is may be judged by this story of Mrs. Anna McGarry who, in 1948, won the annual Hoey award for distinguished interracial work.

She told the story in answer to my question, "How did you get interested in interracial work?"

"I became interested in interracial work from two personal experiences that happened to me back in 1923. At that time I lived in a block of row-houses in Philadelphia. The whole row was owned by an estate; no one who lived in the row owned his own home. The houses were not for sale but had rented for as low as twelve dollars a month. Gradually the rent rose to eighteen dollars a month, and then finally, to twenty dollars. The people complained. They were Irish people who had lived there for years and they were annoyed with the raise in the rents.

"One morning a man from the real estate office rang every doorbell on the block and told us that on the first of the following month, the rents would be raised to thirty dollars a month, or we could buy our little six-room homes for three thousand dollars. You can imagine how mad the people were when they heard that! They wouldn't rent for so high a rate! The houses aren't worth it, they told the man to his face.

" 'You don't have to pay it,' he said. 'If you won't pay the thirty dollars, the colored will pay forty!'

Rank Injustice

"At first I could not believe it was true. I knew the Negroes were not making the same money as the white people. But he meant what he said.

"When most of the Irish people moved out, indignant at the rent, three families, including myself, remained behind. In the house next to me, a six-room house, four families of Negroes set up their home. Each family got a room. Each family paid ten dollars a month for that room. These poor people were paying more than twice as much as the white people who had been there before them. But housing was hard to get in the city. These people had to live somewhere. The real-estate men knew that, so they offered these homes at double the price.

"These families shared the same kitchen and the same

bathroom. With such overcrowding, there was a general outpouring from the house to the pavement on summer nights. There was the congestion, the squalor, and the general disgust that is associated with overcrowded housing. I could see that these disagreeable results were due to the poverty of the Negro and the injustice put upon them by the real-estate group.

"One house was bought by two middle-aged Negroes. They lived together in their new home with quiet dignity. They kept the home up and were good neighbors. Their home had none of the confusion and noise of the ones that housed four families.

"It seemed to me that a double injustice had been done, an injustice to the Irish people on whom the rents had been raised and an injustice to the Negro people who were paying double rents. Irish and Negro Americans had just fought for justice in the war just ended. With them my husband, too, had fought till mustard gas got into his lungs and so weakened him that he died soon after the war was won.

"I remembered, as the boys had marched away, how much talk there had been of democracy for the world. I remembered how, as the war went on, we talked of the great democracy we were defending. I compared that with what was going on in our own block here at home. I wondered if that's what our boys and my husband had died for! I decided that if there was anything I could do to make democracy really work in cases like this, I was going to do it. That is what started me thinking of interracial work.

Two Josephite Vocations

"There was another experience that also made a very strong impression on me. In our neighborhood there were two young men of the same family who entered the Josephite Order. I knew them well as Father Joe and Father Frank. After their Ordination they went one after the other to work among Negroes in the deep South.

"With some of their friends back home, we used to get together and have a card party to raise a little money each year to send to them. We thought that we were doing something great by sending them a few hundred dollars.

"When Father Joe visited home for a few days, I remember someone asking him, 'Is it difficult to get the Negroes to come in to the Church?'

" 'No,' he answered, 'it is not difficult to get them to enter the Church, but it is very difficult to keep them in the Church when they see the prejudiced attitude of many white Catholics who will have nothing to do with them.'

"This made me feel cheap about the few dollars we were sending these priests. They

were giving their whole lives toward helping in the conversion of the Negro and we, back at home, were, by the scandal of race prejudice, undoing their work.

"This impression was greatly deepened when Father Joe came home once from Birmingham, Alabama, after a period of sickness. He told us that he had been six weeks in a hospital. It was the first time he had been sick after fourteen years of missionary work among the Negroes. The hospital he went to in the South was segregated and was entirely white. No one in the hospital knew him. He knew no one there. None of his Negro friends or parishioners was allowed to visit him during his entire sickness. He said he never felt more alone or sadder in his entire life than during that sickness.

"After hearing his story, I began to wonder why a man should have to suffer when he did nothing wrong and was doing all he could to make things right. It seemed to me there was something very wrong with the divided system of life. The mother of these priests felt that way, too!

A Wonderful Mother

"Father Joe and Father Frank had a wonderful mother. She made sacrifices to give her boys to God. By the time her first son, Father Frank, was ordained, she was going blind, but she could still make out the lights of the candles burning on the altar at his first Mass. By the time Father Joe was ordained, she could hear the words of the Mass, but she could no longer see the light of the candles. This mother of priests could well have used the services of those two sons, but she was gladly giving them and their services to God. Yet their work was being blocked, frustrated, by the attitude of many of the white people who lived right around us.

"I did not know what I could do, but I thought a lot and prayed a lot and decided to investigate. When Father Richard McKeon, S.J., opened St. Joseph's Evening School of Social Sciences for adults in Philadelphia, I attended it.

"From reading *The Interracial Review* and hearing Father McKeon, I learned about Father LaFarge and the Catholic Interracial Council of New York, the first in the country. They seemed to be doing the very work that I saw needed to be done. That's how I came to do interracial work. It appeals to me because it deepens and enriches our spiritual life by creating the love for each other which God intended should exist among His children of all races."

Prosperity makes many friends and adversity tries them.
—**Limerick Weekly Echo.**

PUBLICATIONS DISAPPROVED

by the

National Organization Of Decent Literature

OCTOBER, 1953

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Black Magic
Crime and Punishment
Crime Detective
Crime Does Not Pay
Diary Loves
Girl Comics
Girls' Love
High School Romances
Journey into Fear
Journey Into Unknown
Love Letters
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Startling Terror Tales
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Witches Tales
Weird
Weird Adventures
Weird Fantasy
Weird Mysteries
Weird Science

POCKET-SIZE BOOKS

AVON PUBLICATIONS

A Prisoner Ate a Hearty Breakfast
Amboy Dukes
Cry Tough
Hell-Bent With Jake
Low Company
Millie
The Big Brokers
The Gifted
The Headstrong Young Man
The Night Air
Thes Rough and the Smooth
Untamed Wife of Louis Scott
Waiting for Willie

BANTAM PUBLICATIONS

A Cry Of Children
A Rage To Live
Antic Hay
Clara
Don't Touch Me
God Has a Long Face
Lament for Four Virgins
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Dream Merchants
The Price of Salt
Theresa
Thin Edge of Violence

CARDINAL PUBLICATIONS

A Stone for Danny Fisher

DELL PUBLICATIONS

Age of Consent
He Had Three Love Affairs
Really the Blues
The Forest and the Fort
The Human Beast
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Mark it with a Stone
Strip for Violence

GOLD MEDAL PUBLICATIONS

Appointment in Paris
Beyond Desire
Black Wings Has My Angel
Cocotte
Darling, It's Death
Here Is My Body
Home Is the Sailor
Lovers Are Losers
Mountain Girl
Plunder
River Girl
Run, Chico, Run
Scarlet Venus
Take Me As I Am
That French Girl
The Borgia Blade
The Borgia Blade Garden
The Cheaters
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Road's End
The Sharp Edge
Thunderclap
Unholy Flame
Weep For Me
Whom Gods Destroy
Woman Soldier

LEISURE LIBRARY

Amorous Adventures
Bertrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bourbon Street
Chicago Woman
Cora Potts
Cry Flesh
Naked In The Dark
Saskia
Savage Night
The Alcoholics

PERMA PUBLICATIONS

Be My Love
Divine Mistress
Grand Hotel
Music Out of Dixie
Port of Call
Sing At My Wake
The Color Of Blood
They Had A Glory
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Flesh and the Dream
Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Story of My Psychoanalysis

POPULAR LIBRARY PUBLICATIONS

Angle of Attack
Ask for Linda

A Yank on Piccadilly
Bed She Made
Bitter Fruit
Casualty
Don't Crowd Me
Duke
Glitter
Golden Road
Hard To Get
I'll Get Mine
Jailbait
Johnny Bogan
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Shakedown
Strangers in Our Midst
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
The Diary
The Golden Road
The Loving and the Daring
The Naked Rich
The Night and the Naked
The Night Thorn
The Nymph and the Lamp
The Spell
The Traitor
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

Bitter Love
Cage of Lust
Downfall
Farm Girl
Georgia Hotel
Hospital Doctor
Let's Go Naked
Love Camp
One Way Street
Stella and Joe
The Come-On
The Dark Urge
The Heavenly Sinner
The King's Mistress
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

RED SEAL PUBLICATIONS

Bride of the Sword
Lili of Paris
Love Isn't For Now
One For Hell
Sea Waifs
The Golden Sorrow
The Marriage Bed
The Quest
This Too, Is Love

SIGNET PUBLICATIONS

An American Dream Girl
Act of Passion
A Wind is Rising
A World I Never Made
Back of Town
Barbary Shore
Conjugal Love
Cornbread Aristocrat
Death Is A Round Black Ball
Down All Your Streets
Episode In Palmetto
Finistere
Elinda
Forever Amber
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Laird's Choice
Long November
Lie Down in Darkness
Loved and the Lost
Love Without Fear
Meg
Mittee
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Age of Longing
The Big Kill
The Catcher and the Rye
The Girl in his Past
The Hoods
There's No Home
The Revolt of Mamie Stover
The Woman of Rome
The Unwanted
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine
Where the Town Begins

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress
Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

MAGAZINES

Adam
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective
Bare
Beautiful Girls

Beauties
Beauty Parade
Best True Fact Detective
Big Time
Bronze Thrills
Burlesque
Candid Photography
Candid Whirl
Carnival
Cartoon Humor
Cheers
Comedy
Confidential Confessions
Color
Cover Girl Models
Crime Annual—1953
Crime Detective
Crime Exposed
Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective
Exclusive Picture Detective
Eye
Eyefull
Fact Detective
Famous Police Cases
Fantastic Adventures
Fifteen Love Stories
Figure Photography Annual
Flirt
Focus
Frolic
Fun Parade
Gala
Glamorous Love Stories
Glamorous Models
Good Humor
Good Photography
He
Headquarters Detective
His
Hit
I Confess
Joker
Jackpot
Jest
Jive
Laff
Laff-Annual
Life Romances
Line-Up Detective
Love
Love Book
Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Prize Winning Photography
Real Detective Cases
Real Story
Real Western
Salon Photography
Scoop
Secret Confessions
Sensational Detective Cases
Sexology
Show
Sir
Show Girls
Smash Detective Cases
Stag
Stare
Special Detective
Sunbathing
Sunshine & Health
Tab
Tell
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Police Cases
True Police Yearbook
21-The Magazine For Young Men
Uncensored Detective
Underworld Detective
Vue
Wham
Wink
Whisper
Wit and Humor
Your Psychology
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

"Cold, Chemical, Christless"

Those lyrical prophecies of a dazzling New Elizabethan Era which inspired such a lot of Fleet-street prose during the Coronation excitement have now died down, to one's relief. It is still not clear to me, for one, how the climbing of Everest will usher in the new dawn.

Reality is a sobering thing, and I think Mr. Bruce Marshall has the phrase for the age—"cold, chemical, and Christless." Somebody should tell a few leader-writers about it—when they finally recover from their emotional hangover—in pure charity. —**The Universe**, London.

Sermon Suggestions

Twentieth Sunday After Pentecost

October 11, 1953

Christ In The Tabernacle

IN various ways we could get help from the story in today's Gospel, the story of the royal official. His plea to our Lord shows us that our prayers should be humble, confident, and persevering. We could consider how Christ tested the faith of his official. Or we might consider the miracle of our Lord and its purpose. But there is another aspect of the story that we shall reflect upon today. Consider these words of the Gospel, "When he (the official) heard that Jesus had come from Judea into Galilee, he went to Him and besought Him to come down and heal his son, for he was on the point of death." There is something remarkable about this official's readiness to seek Christ's help. As soon as he heard that Jesus was in the vicinity, he was off to beg help. He knew where to go for help; and he went at once.

Where do we go when we are distressed, sad, when we experience failure, when we need help with some problem? Of course, we are expected to do what we humanly can, to make use of the consolation and help of relatives and friends. But these are never sufficient. One of our first impulses should be to visit our Lord here in the tabernacle.

Recall the beautiful, reassuring words of Jesus, "Come to me, all you that labor and are burdened, and I will refresh you." Often we are burdened, weary, troubled and confused, discouraged. Christ's invitation still holds. It is the invitation, not of a mere man, but of a Divine Person. Visit Him often to be refreshed by the powerful, loving, sympathetic Heart of Jesus Christ in the Blessed Sacrament.

Twenty-First Sunday After Pentecost

October 18, 1953

Respect For Authority

MANY modern Americans have let their love of democracy run wild. They no longer have a proper respect for authority. And those who hate the Catholic Church have tried to drive a wedge between laity and clergy by attacking the authority of the clergy. Not many years ago the famous English convert, G. K. Chesterton, pointed out how ridiculous is the position of those who would have religion without authority. For religion is truly a raging fire, and authority is

often quite as much needed to restrain it as to impose it. In this Chesterton was only following the teaching of Jesus Christ.

Be loyal and obedient to all those who have authority over you. At times their actions may show that they are only too human. This should not surprise us. In fact, it is a serious mistake to consider our rulers, secular or religious, as angels or supermen. But we must learn to see in every superior not only a human but also a symbol of authority. God demands that we respect and reverence this authority. Disregard this command and chaos will follow. Calm, reasonable obedience will make us a strong nation, a peaceful people.

Twenty-Second Sunday After Pentecost

October 25, 1953

Feast of Christ the King

HISTORY warns its students that mere human means have never been able to unify various nations into a lasting empire. The empire of the Caesars eventually broke under terrific economic and social pressures. Centuries later Napoleon tried unsuccessfully to weld the various parts of Europe into a permanent union. In our own time we have witnessed the gradual weakening and breakdown of the far-flung British Empire.

And, when we look at the break-up of the British Empire, we are reminded that our world is full of partitions and divisions that no mere human ruler can hold together. The only king who can permanently unify all men is Christ the King.

Only when we give all nations, our nation, our home, our heart to Jesus Christ our King will we be able to live in unity, peace and happiness. For then we will all be *one* living organism; then we will all be living the life of love and sacrifice of Christ, and doing so through the power of His divine life of grace. Then there will be no need to divide land, saying, "You live here, you live there." Then there will be no divisions in home; no divisions in hearts that say, "Sunday is for God; the rest of the week is mine!" For then the reign of Christ's love and sacrifice will have won all men to accept His way of life. Then will we realize the words of the Preface for the Feast of Christ the King: "That Jesus Christ, in offering Himself on the altar of the cross, might deliver to the Divine Majesty an everlasting worldwide kingdom, a kingdom of truth and of life, a kingdom of holiness and grace, a kingdom of justice, of love, and of peace."

Twenty-Third Sunday After Pentecost

November 1, 1953

The Month of the Poor Souls

HOW do fall and winter effect you emotionally? Do the falling leaves, dark days, snow and sub-zero weather of November and December make you gloomy and grumpy? When cold rain takes the

place of sunshine, when swirling snow replaces green leaves, some people act as though there were nothing to live for! Other people, more emotionally-mature people, are far from grumpy and gloomy. For them nature dies in November with a promise of rising in May. For them nature has merely gone to sleep and will soon rise glorious and beautiful.

We all desire a correct, mature attitude toward the death of nature in the fall. Still more we need a correct attitude toward the death of our own body. This month of the Poor Souls makes it appropriate for us to consider whether our attitude toward death is a truly Christian attitude.

Do all you can to help the poor souls in Purgatory! Your efforts will be pleasing to God. The Poor Souls are dear to God. Though He temporarily punishes them, He does this not as though punishing an enemy, but as a just judge and parent who desires to make them happy. God wishes that they be delivered from the debt due to their sins and be brought home to His love. Your efforts will also be pleasing to the Poor Souls. You will be shortening the time of their punishment; you will be bringing them more quickly to the eternal spring of Heaven. We should especially remember that the Poor Souls do not see God, though they ardently desire this. Their souls hunger for God with an intense desire. Finally, our efforts are useful to ourselves. We help remove some of the loneliness from our own lives, for helping others destroys selfishness which is so conducive to loneliness. Moreover, we guarantee ourselves the help of these souls when we shall be in the winter of Purgatory. The souls freed by us will be united to God forever! Once there they will not forget us, but will pray frequently to Him for us.

There is no spring without fall, no May without November. Remember this when someones dies in your family. The Christian does not look upon death as the end of everything. Man has in him an immortal soul, a life-principle that will live on forever. Death, then, is merely the temporary sleep of the body in the grave until resurrection. Death for the faithful Christian will mean only a winter in Purgatory for his soul. Then will come the glorious spring of eternal happiness for his soul and eventually for the body. Realizing this, we should do all we can to shorten the Purgatory of our dead. Often during this month beg God to give your loved ones and all the Poor Souls their glorious May of eternal happiness.

Caute, Domne, Caute!

From the secular press:—Rev. A. Carroll, rector of Christ Episcopal Church, Adrian, Michigan, knows it can be painful to find Sunday School teachers

He asked his congregation recently for five teachers and banged his right hand on the pulpit for emphasis.

He was gratified that five volunteers came forward after his sermon but was saddened to learn later that he had broken his hand.

Book Reviews

Calvary in China

by Robert W. Greene, M.M.

G. P. Putnam's Sons, New York, 1953, pp. 244, $2.00

THIS simply told drama of one man's unbelievable ordeal in Red China will unquestionably become a classic in the annals of spiritual courage and endurance.

Father Greene was for fifteen year a Maryknoll Missioner stationed in the village of Tung-an in Kwangsi Province of South China. Then, in 1949 the Communists came, and the darkness began to descend.

Pressure slowly increased on the Mission; activities were curtailed; petty annoyance was succeeded by open persecution; Fathers Nugent and Gilmartin were deported; the Chinese Sisters were expelled; and finally Father Greene remained alone—the last priest in the entire vastness of the Kweilin area of South China.

He was not expelled because he was reserved for a special fate, for which he was prepared over a long, agonizing year of humiliation and torture. For him the Communists had prepared a great public trial, the purpose of which was for once and for all to discredit the Church as a tool of "American Imperialism."

It is incredible that one man could have borne all that Father Greene did and yet have managed to retain his sanity. That he did so was a supreme tribute to the power of faith and prayer. This book, then, is not only history but sublime affirmation.

"Calvary in China" is more than the history of one man's ordeal, however. It is also the best eyewitness report we have of the state of mind of the Chinese people under Communist dictatorship. As such it is profoundly disquieting, and should be studied carefully by every responsible government official concerned with foreign policy. For, it conclusively reveals that the Communists, at least until the end of 1952, were succeeding in changing the fundamental character of the Chinese people.

Father Greene reports a typical instance when he tells of a young girl addressing, with bowed head, a Communist cell meeting: "I am ashamed, Comrades, but I must confess that at my father's execution I felt sadness in my heart and when I returned to my room I wept for him. Yet I know that this was wrong, for my father was a reactionary and an enemy of the People's Government, and so my enemy too." The girl was not acting—she was sincere. In this lies the fundamental explanation for Red fanaticism in Korea. If China is to be saved from its greatest tragedy, it must be soon.—Albert J. Nevins, M.M.

The Warrior Saint

by R. V. C. Bodley

Little, Brown & Co., Boston, 1953, pp. 302, $4.00

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ceased winning fascinated ears. Whether pictured disguised as a Russian rabbi, expelled from the French army, jolted back to God by a Parisian Abbe, or dwelling as a hermit among hostile tribes, this incredible man seems to move in a kind of biographic 3D.

A non-Catholic, the author handles the spiritual element in de Foucauld's life with reverence and sympathy. Some may find his glorification of the dramatic too unqualified; others may wonder whether his hero found the glory of God and of France really so close to the synonymous. But all who savor a captivating story will appreciate the speedy and atmospheric style through which shines the character of a latter-day cross between Augustine and Joan of Arc.—J. J. G.

Currente Calamo

Continued from page 738

wrote: "On his generation he has stamped two or three ideas which will remain. Time is making us realize their value.

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Correspondence

Father O'Brien Explains

REGARDING the editorial in the October issue of THE PRIEST, some misunderstanding has arisen concerning the meaning and purpose of the telegram sent on July 9 by the National Conference of Christians and Jews to President Eisenhower, protesting the charges against the Protestant clergy by J. B. Matthews in his *American Mercury* article. In the interest of all concerned, I would like, as a cosigner of that telegram, to try in a friendly and non-controversial manner to remove some of that misunderstanding.

It is alleged by some that our telegram did not reflect the limited nature of the indictment. The fact is that we sought to come to grips with the common impression made on the general public by his sensational opening sentence, an apparent summary of the whole article, and the one most widely quoted in the press and on the radio.

That sentence was, "The largest single group supporting the communist apparatus in the United States is composed of Protestant clergymen." Surely that was a sweeping and shocking attack and there was no qualifying clause in the sentences immediately following.

Indeed, one has to read through about 4,257 words on the ten following pages till he comes to the fourth last paragraph before he encounters a tardy explicit acknowledgement that the great ma-

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jority of the Protestant clergy are loyal. Isn't that a strange place to put a limitation to the sweeping indictment made in the opening sentence?

Only one paper, to my knowledge, among the thousands which played up the sensational indictment brought out this limiting sentence, almost buried under 4,257 words and weirdly placed on the very last page. Quite naturally the public regarded it as an attack on Protestant ministers as a whole.

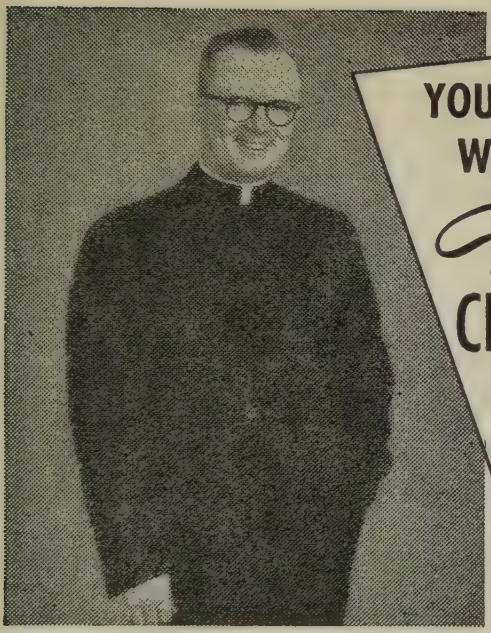
Hence we felt compelled to meet the startling accusation by saying, "The sweeping attack on the loyalty of Protestant clergymen and the charge that they are the largest single group supporting the communist apparatus is unjustified and deplorable."

A Stern Necessity

That stern necessity was placed upon us by the circumstances mentioned. If the limitation had been placed next to the opening summary where it belonged, the sweeping and shocking character of the charge would have been obviated and the misunderstanding avoided.

It was not until after our telegram had been sent and the President's received that a few columnists began calling attention to the limiting sentence. It is regrettable that they did not do this when the sensational charges were first being featured in the press and on the radio. They would have prevented the false impression created largely by the way the story was handled.

Was the telegram a piece of partisan politics, an effort to block the investigation of communists, a maneuver to prevent Mr. Matthews



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from submitting any alleged evidence of communist infiltration among the clergy, a plan to shield communists or to minimize the gravity of their menace to our national security? The answer is an emphatic "No."

Did the telegram eventuate as a result of a political maneuver of outsiders, a sort of trap into which we were tricked? No. The president of the Conference informs me that the idea originated within the Conference and was entirely divorced from partisan politics which are alien to the Conference.

It was a simple forthright effort of members of the three major faiths to come to the defense of the Protestant clergy whose loyalty at least in the eyes of the general public seemed to be under sweeping attack. As a Catholic priest I was glad to join in their defense.

A careful study of the charges convinces me that most of them boil down to the simple fact that some ministers, like many other good people, unwittingly allowed themselves or their names to be used by ostensibly idealistic peace organizations with concealed communist aims. That's a far cry from 7,000 Protestant ministers consciously supporting the communist apparatus. The action of the National Conference of Christians and Jews was, therefore, in accordance with the noblest traditions of the American sense of justice and fair play.

John A. O'Brien

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use of the vernacular and State support. The non-liturgical Protestant denominations have a difficult time maintaining the interest and attendance of even a small fraction of their potential congregations. This again in spite of the vernacular and a very vigorous campaign of evangelism.

2. The use of the native tongue for the Mass and Sacraments in parts of France and Germany today has certainly been disappointing. And this testimony comes directly from the priests who are using it. The attendance has remained static and in some instances has fallen off. While on the other hand the churches which use Latin have not only retained the interest and loyalty of native-born Catholics throughout the world — but, as in our own country, are gaining at least some 100,000 new converts per year.

3. The late Msgr. Stedman spent the best years of his life in supplying the English-speaking world with a Sunday and Daily Missal that made the following of the Holy Sacrifice of the Mass — even to a child who had just learned to read — a matter that was as simple as it was delightful. The cost of these wonderful Missals was so nugatory that this same child could purchase one for the price of two ice-cream sundaes. In addition to these Missals the instruction on the Holy Sacrifice given almost yearly by our zealous clergy leaves little excuse, if any, for a Catholic attending this wonderful Gift of God to do so in a spirit of distraction or boredom. Once grasped, it is just too tremendous to be boring — in any language.

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4. Finally, while the use of the vernacular has not always been the main cause, it has definitely been an important factor in the establishment of National Churches. And this is one of the principal dangers to be reckoned with. We must not forget that the "Protesting" churches of the 16th and later centuries not only dropped the use of Latin in their services but everything else that identified them with Our Holy Mother the True Church of Jesus Christ on earth in Rome — including the Holy Sacrifice of the Mass itself, the Divine Office and the Sacraments.

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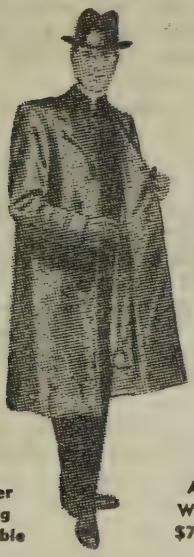

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to three persons inspecting the literature in the vestibule racks and several more carefully going over the racks inside the church proper.

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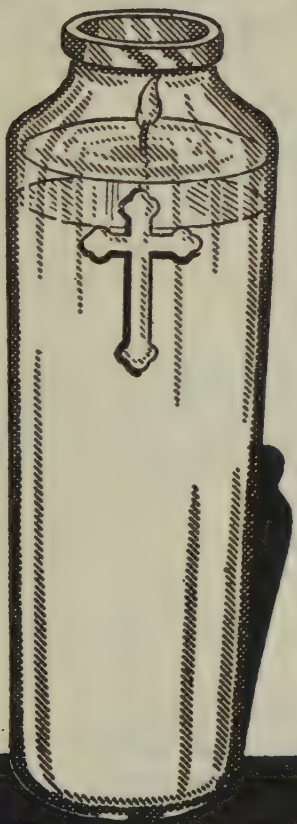

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The People Versus the State

Editor, OUR SUNDAY VISITOR:

SECRETARY of State Dulles recently has expressed the view that possibly we can help liberate the subjugated people behind the Iron Curtain by playing upon their discontents.

I have what I think is a very interesting idea: Why not incite the people themselves to wage psychological warfare against their masters? Not only should they wage psychological warfare, but they should wage a very particular type of psychological warfare—*a religious* warfare.

Most of the Iron Curtain countries are Catholic. And in these countries, the Church is very much persecuted by the government. If we play it smart, we can make this persecution boomerang and use the religion of the people as the rallying point against Communism.

In 1917, the Blessed Mother appeared a number of times to three peasant children at Fatima, Portugal. The Blessed Mother told these children what the cause of war was (she said it was sin), and she told them what men must do to obtain peace. She said that if men did what she asked, certain things would follow. (She made *specific* promises.) But She made one *unconditional* promise. She said: "In the end, my Immaculate Heart will triumph, Russia will

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be converted, and a period of peace will be granted to the world."

Now—here is what we should do. Beam the story of Fatima over the Voice of America. Beam it to every Iron Curtain country, even to Russia! After the story of Fatima is told, suggest to the people that they paint on sidewalks, streets, government buildings, etc. different Marian slogans, e.g.:

"We believe in the Lady of Fatima."

"We consecrate ourselves to the Immaculate Heart of Mary."

"My Immaculate Heart will triumph."

Etc., etc.

Also, just the word "Mary" could be painted. Or, even, a red heart.

The Reds Fear Mary

We could especially point out to the underground (over the Voice of America) the potency—and the danger to the Communist governments—of such a campaign. We should point out that only a few are needed to "start the ball rolling." And the underground can provide these few. Once the people see these signs appearing, and once they perceive the hatred and vexation they cause the governments, everybody will start painting. Before long, whole countries will be inundated with these signs. They will raise the spirits of the people (both of humor and of faith) and they will make the Communist governments feel weak and shaky. (The

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Correspondence

Reds hate and fear Mary.) Such factors would provide a fertile ground for the liberation—by internal coup or revolt—of these Iron Curtain countries.

Some might object to this campaign, maintaining it is nothing but a propagation of the Catholic religion. But such an objection can easily be put down. Due to a policy recently adopted by our government, more time is to be given to religious broadcasts over Voice of America. Some time will be given to Catholics, some to Protestants and some to Jews. The time that is to be given to Catholics could be used to put over this propaganda campaign. (I am sure that the Hierarchy would be enthusiastically in favor of it.)

This campaign can be conducted with only a very few dollars. If it is unsuccessful, the loss will not be great. If it is successful, the gain will be incalculable.

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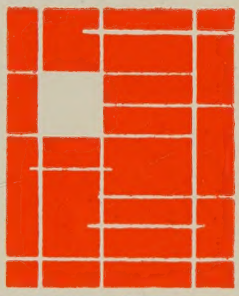

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